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NO 26.

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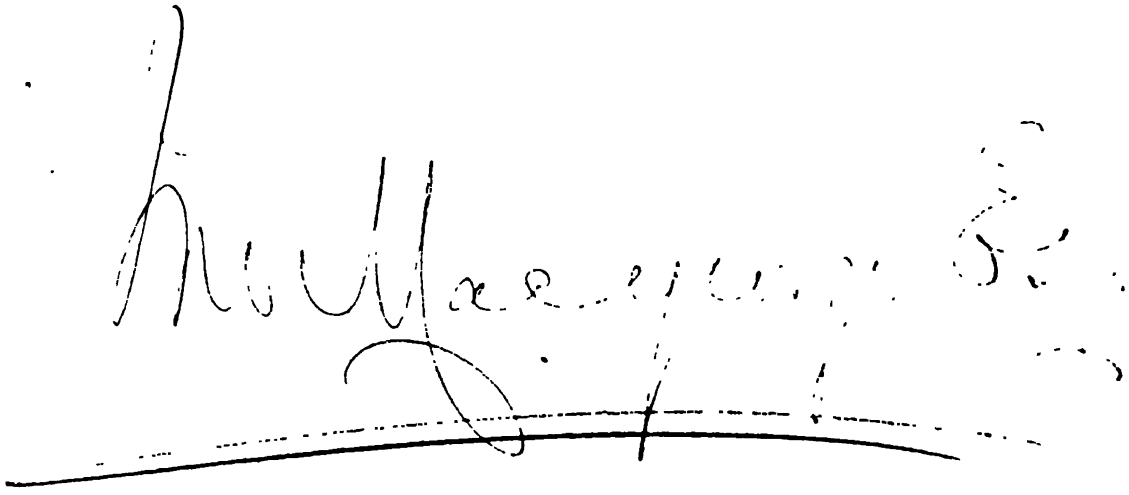

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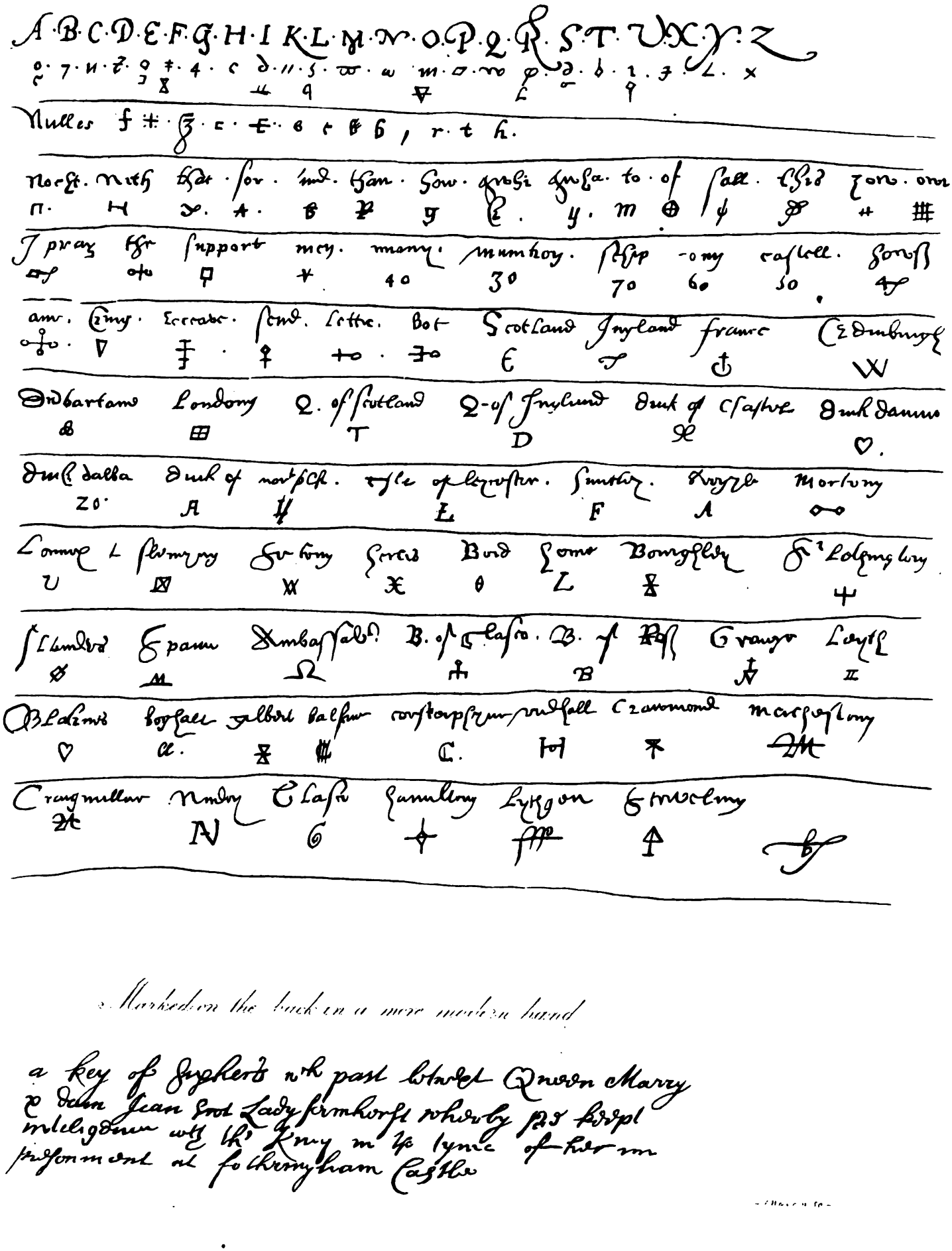
PRESENTED

TO THE

MAITLAND CLUB

BY

ANDREW MACGEORGE.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Clandrd Spaun Ambassad. B. of Glasco. B. of Ross Grangr Leyth
Blacuis Boyfall Talbot Balfour corstorphyn rudfall Edamond marscheny
Craygmillar Rudry Clasp Sanuthny Lythgon Stuvelny

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a key of Sycklers wth past betwixt Queen Mary
& dolen Jean Lod Lady Sembursh whereby Sr Rerpl
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prisonment at Folkeringham Castle

MISCELLANEOUS PAPERS,

PRINCIPALLY ILLUSTRATIVE

OF

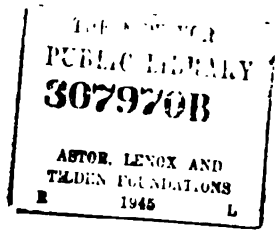
EVENTS IN THE REIGNS

OF

QUEEN MARY AND KING JAMES VI.

GLASGOW:—M.DCCC.XXXIV.

EXF



GLASGOW:
EDWARD KHULL, PRINTER TO THE UNIVERSITY.

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JULY, M.DCCC.XXXVI.

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PREFACE.

THE Collection of Papers, formerly deposited in the SCOTS COLLEGE at PARIS, from which the contents of the present volume have been selected, was well known to our forefathers, as one of the most valuable stores for the illustration of Scottish History, and especially of those transactions in which Archbishop BETOUN, the Scottish Ambassador at the French Court during the greater part of the reigns of MARY and JAMES VI., was engaged. For many years this collection has been supposed to have been, in a great measure, lost or destroyed. That the fury of the French Revolution was the cause of the destruction of a considerable portion of it, is still, as will be afterwards seen, a subject, respecting which conflicting circumstances produce a somewhat annoying uncertainty; but it is gratifying to be enabled to state with confidence, that a large mass of the Papers still remains, and is in the custody of one who is not less competent to appreciate their value himself, than he is liberal

in communicating them to others—I allude to the Right Reverend Dr. JAMES KYLE, one of the Bishops of the Catholic Church in Scotland, to whose personal friendship and literary taste I am indebted for the documents now printed.

The history of these Papers is so interesting, that no apology is due—excepting to the Bishop himself—for extracting the following particulars from a letter with which he favoured me :—

" In order to give a distinct answer to your query respecting the identity of some of the Papers in my custody with those bequeathed by Archbishop BETOUN to the SCOTCH COLLEGE in PARIS, it is necessary to enter into a little explanation. The valuable papers and documents preserved in that College were of three distinct classes. I. The CHARTERS of the Glasgow diocese brought to Paris by BETOUN, a little before the Reformation in this country, consisting of about four hundred original Charters of our kings and nobles, and a good many volumes, I believe sixteen, of transcripts of these Charters, Rentals and Registers of Deeds, concerning the temporalities of that See. II. The CORRESPONDENCE which, during the reign of Queen Mary, her imprisonment, and part of the reign of James VI., passed between this country and BETOUN as Ambassador from it in France. III. The ORIGINAL HISTORICAL MEMOIRS of JAMES II. of England, written in his own hand, of which, by a formal deed, he made the Scotch College the depository. It is of the destruction of this last set of papers that so much is said in Fox's History, and else-

where. I fear they are irretrievably and totally lost, though there are some very doubtful circumstances respecting their destruction.

"The two first classes of papers, properly speaking, were not bequeathed by BETOUN to the College, but were discovered by the famed Mr. THOMAS INNES, about a century after the Archbishop's death:—the first class in tolerably good order in the Carthusian Convent at Paris, to which, as you will see by BETOUN's Will, he assigned the superintendence of the College; and the second class in an upper room of the College, where they had lain neglected during the long period mentioned, and were found in the utmost confusion, many of them being destroyed or injured, while some, supposed the most valuable, were amissing—presumed to have been sent by the Archbishop himself as materials of history to BLACKWOOD, the author of the 'Martyre de la Royne d'Escosse.' INNES was at great pains in arranging all these documents and papers; placed the Charters and Chartularies in proper repositories in the Archives of the College; picked out, put in chronological order, and bound into volumes, the correspondence of the Archbishop; and, in a word, classified the whole in such a manner, that they could easily be consulted and referred to, as a most valuable mass of evidence for the history of our nation at a very interesting period. In this state they remained till the French Revolution. What became of them then I know not. It is presumed that they were destroyed, but of this we have no accounts; and, from what has been saved, I am inclined to hope that

they were not. But be that as it may, no part of all that INNES arranged, is known to me to be in existence, excepting four volumes of what is called the Chartulary of Glasgow, two of which are in my possession, and two others have found their way into some of the public repositories of this country, which at this moment I cannot name for fear of mistake.

" The sole object which I, and those who preceded me in the same task, had in forming the collection of papers, which is now in my keeping, was to preserve what memorials we could of the little ecclesiastical body to which we belong. The great mass of this collection consists, therefore, of the correspondence which passed among the Catholic clergymen, who, during the last, and part of the preceding century, resided in, or were connected with, Scotland, with occasional memoirs of their lives, and accounts of the transactions in which they were engaged; and it is only by accident that any paper occurs, interesting to the antiquarian, or to the student of the general history of our country. Owing to the precarious and uncertain life, which, while the penal laws remained in force, the Catholic clergy were obliged to lead in Scotland, few papers or documents, relating to them, could be preserved in this country. It was chiefly from our foreign establishments, that those, of which we are now in possession, were recovered. Of these, a voluminous mass came from our College in Paris, brought over, I believe, by the late Principal GORDON, and, at his death, consigned to the late Bishop CAMERON.

When these papers were delivered to my keeping by Bishop CAMERON, I found them in the utmost confusion; those of all dates and subjects being mixed together. In arranging them, I discovered a considerable number which belonged to a more ancient period than the generality of the mass, and which had evidently formed a part of Archbishop BETOUN's papers. Of these, I may mention two Autograph letters of Queen MARY, and about sixty letters or despatches in cypher, chiefly from her Secretaries Raulet, Nau and Curle. I cannot thoroughly understand how these papers came to be intermingled with the rest of more modern date that I had to arrange. They all bore marks of having passed through Mr. THOMAS INNES' hands, but had never been classified by him. The only conjecture I can make on the subject is this:—During MARY's imprisonment, and, perhaps, during the most of her reign, the correspondence with her Ambassador was carried on in cypher. When the despatches reached their destination, transcripts of them into the ordinary character were made by the Ambassador's Secretary, and preserved for the purpose of reference, while the original cypher was thrown aside, and, probably, for the most part, lost. On discovering Archbishop BETOUN's papers, INNES arranged these transcribed despatches in the volumes which I have mentioned, and caused them to be carefully preserved in the archives of the College. Owing, however, to the very great difficulty of reading the cyphers, he probably paid little attention to them, but such of them as had escaped destruction were thrown into some less conspicuous

repository, along with other papers, which, being of more modern date, were considered of less importance. While, therefore, at the Revolution, the well arranged archives were either destroyed by the furious levellers of the time, or, as may be hoped, plundered by the unprincipled curiosity of some antiquarian, these other papers either eluded, or were thought undeserving of their notice; and hence we have the originals preserved of many of the transcripts which have perished, or are in the meantime lost."

I shall not attempt to add any thing to Bishop KYLE's statement. To do so would require a more minute detail of facts than could with propriety be introduced here, and it will be sufficient to refer to the Appendix to this Preface, in which the Editor has collected such letters and other information as he could procure, relative to the Chartulary of Glasgow and the other MSS.

Respecting the contents of the volume, I have little more to say, than that the documents now printed have been selected by Bishop KYLE, rather as likely to possess considerable interest for persons residing in the West of Scotland, than as exhibiting, in any peculiar degree, the most valuable part of the Collection. The whole of them have been, with but a single exception, printed from transcripts in Bishop KYLE's own hand —a circumstance which adds greatly to my sense of obligation, while it furnishes a double guarantee for their accuracy. The exception to which I allude, is the account of the Trial, Condemnation and Execution, of Friar Ogilvie, written by himself to the period of his death, and published at

Douay in 1615. The Protestant account of that transaction, put forth by command of King James, under whose special order the trial took place, has been recently reprinted in Mr. ROBERT PITCAIRN's Collection of Criminal Trials, together with the depositions of the witnesses. Ogilvie's own Relation, however, does not seem to have been known to Mr. PITCAIRN, and as it must be of great rarity, it has been deemed of importance to reprint it here. In doing so, no farther liberty has been taken with the original, than the correction of such errors as the ignorance or carelessness of the printer had created, and the adoption of a quarto instead of a duodecimo size of page.

My numerous avocations, professional and public, presented so many obstacles to my undertaking the duties of Editor, that I have gladly availed myself of the good offices of my friend Mr. W. J. DUNCAN, to whose enthusiasm and intelligence in the pursuit of our common objects, the CLUB is so much indebted, and who, besides the labours of superintending the press, has kindly furnished some valuable illustrative Notes. For the numerous list of Errata at the end of the work, some apology is due to the Members of the CLUB; and, in explanation, I have to say, that Mr. DUNCAN did not consider himself at liberty, except under very peculiar circumstances, to deviate from the MS. without Bishop KYLE's approbation, which the distance of his place of residence rendered it difficult to procure, until the volume was far advanced at press.

I cannot conclude without again acknowledging the very ready and obliging kindness of Bishop KYLE, whose talents and accomplishments, however, render him altogether independent of any eulogium of mine. The Bishop will, perhaps, excuse the expression of my earnest hope, that, amidst his numerous avocations, he may find leisure to prepare for the public, or for the CLUB, farther selections from the manuscripts under his charge, or, at least, a descriptive catalogue of them, either of which must be gratefully received by all who take an interest in the History and Antiquities of our country.

ANDW. MACGEORGE.

GLASGOW, OCTOBER 1834.

APPENDIX TO THE PREFACE.

As the documents printed in the present volume have been *principally* selected from that portion of Bishop Kyle's MSS. which formed part of the Scots College papers, it has been deemed proper to reprint, in a collected form, the various letters and communications respecting the more ancient part of that collection, so far as I have been able to procure them either from printed books or MSS. As it would be altogether out of place to revive the controversy respecting the Memoirs of James II. of England here, the documents connected with that controversy are not included in this collection.

I. LETTER, REPRINTED FROM THE SCOTS MAGAZINE FOR 1806, pp. 92–4.

PARIS, *Sept.* 23, 1716. *N. St.*

DEAR SIR,

I HAVE several times thought with much concern about you and our other good friends, since we parted, and I assure you that neither distance or time shall ever extinguish the least valuable part of our friendship on my side. I have troubled you with this, partly to put you and all the honest club in David's to the expence of a bottle to an old commerads health, and that you may acquaint our friends of my health, and that I go to-morrow for Angiers to study there this winter, for I have been expensive in this place, contrary to my inclination, and no ways suitable to my present circumstances.

Now, Dear Gip, as to business,—I'me ignorant by prescription, and my humor is so peevish, that I abhorr all politicks at present, so I resolve to entertain you with a delicat French Ragout of old charters and writts belonging to our countrey in ancient times, and in this I'me the more intent, because I love the Land of Cakes, and will always reverence the memory of our ancestors. I was yesterday

There is a collection of originall letters and writts from 1568 to 1580, of 13 volumes in folio, very necessary for a history, I cannot insert them in a letter, and severalls in K. Charles' time. Nixt I saw a collection of letters, journalls, and many other papers, in four volumes in folio, finely bound, all writt by the late King James, beginning about the time of his father's imprisonment, (with several letters from his father to him,) continued to 1698. They are very pointed, when he was in the army under Turrane's command, and generally very handsomely done, though not so well writt as his father's, whose writt is very fine.

There was a large book showen nixt, writt extreamly fine, with various collours on parchment, and many figures, as the seasons of every moneth, and country affairs in every moneth in the kalendar: it has belonged to some religious house of those days, with abundance of legends and other ridiculous fables. It bears itself writt in 1431, but it is so very fine I cannot but suspect it. I saw lastly a manuscript of Fordon with R. Bruce's testament: it is all writt by himself, with some lines, discovering by every first letter of the line his name: the writt is good and on parchment: as to the library here, there is nothing extraordinary in it, and but few books of value.

Dear Gip, excuse this trouble, and I hope my uncle will take care of you. My kindest respects to Sir Robert, and all other friends.

I wish heartily 6 bottles of fine Burgundy, at present on the table, were transferred to 3 pints of tippany. Dear Gip, have no more room. Adieu.

PETER FEA.

Remember me to Tibby.

To Mr. Alex. Baillie.
To the care of George Handisyde, writer, at his house, in the Parliament Closs, in Edinburgh, North Brittain.
Par Londres.

II. EXTRACT FROM DR. MACKENZIE'S LIFE OF ARCHBISHOP BETOUN, SEE LIVES OF SCOTS WRITERS, VOL. III. pp. 464–6.

—— As for the evidents and ornaments of the church, which he [Betoun] took alongst with him, I shall give the reader a particular account of them, as I had it transmitted to me from Paris.

'Tis to be observed, that the records of churches were either what belonged properly to the bishop, containing his rights, and the tithes of such churches and lands as properly belonged to the Episcopal Manse, or what belonged to the chapter, and contained their rights, priviledges, and titles: of these belonging to the first part,—to wit, what properly belonged to the bishop,—they are wanting for the most part, till Robert the Bruce his time, having been destroyed, as appears, during the long persecution and imprisonment of the loyal bishop Wisheart during Edward Langshanks' invasion who destroyed the houses, writs, and all that belonged to that worthy prelate; yet some of these are still preserved in the Carthusians at Paris: but the original records of the chapter[1] are much more entire, and contain 15 charters of our kings before Robert the Bruce, whereof the ancientest is one of king David I. in the year 1149. There are also 14 original bulls of popes preceding king Robert the Bruce's time, whereof the ancientest is one of pope Alexander the III. in the year 1172, being a very large parchment, containing a confirmation of the chapter's right of the free election of their bishops, of their ancient rites, and liturgy in divine service, *secundum usum Sarum*, and of their other priviledges and rights, subscribed by the pope and nine cardinals: the other charters are of bishops, abbats and noblemen, whereof there are above 50 originals, with their seals, all preceeding Robert the Bruce's reign; and during his reign, and downwards, there are a great number of originals of all sorts.

The chartularies of Glasgow are two in number, the largest is written in the reign of Alexander the II. and III. and all before Robert the Bruce, except an appendix of latter pieces at the end, written in the 15th century, where there is also insert a short chronology of memorable events happened in Scotland, beginning at Malcolm the III. and St. Margaret's marriage, in the year of our Lord 1067, and ending in the year 1413, at which time it was written. The other chartularie is written during the reign of Robert the III. or there about. There are also two protocols, or registers of the chapter of Glasgow, by Cuthbert Simon their notary, containing acts past in the chapter, and others regarding the church and city of Glasgow, from the year 1499, till the year 1541. All these are still preserved, partly in the Carthusians, and partly in the Scots college at Paris.

[1] Among the Harleian MSS. in the British Museum, there is a volume containing among other things "Excerpta & Exscripta ex Registro capituli Glasguensis, 1556." (Cat. of Harleian MSS. 4631.)

As to the statues and old reliquaries belonging to the treasury, and which Spotiswood puts so high a value upon,—before the prior of the Carthusians would accept of them, they were all estimate and weighed by a goldsmith, in presence of a commissary of the chatelet or justice of Paris, of the prior of the Carthusians, of the archbishop's executory testamentar and others, and an authentick act drawn thereupon by publick authority, containing each statue, and other pieces of silver work by itself, in particular, together with its weight: as also the prior's protestation bearing, that he meant not to engage himself or his successors to be answerable for them, further than to conserve them as a deposition with all possible care, and render them to whom they should belong; and this act signed by all present still remains, dated the 26th of July 1603, and these statues, and the other silver work, which had been these 100 years bygone crammed up in an old chest, when broke, some of them were in the year 1709 more orderly placed, and at large with the ancient writs of Glasgow, and the original writs and titles of the Scots college, within the treasury or charter-house of the Carthusians, and at the transferring of them they were collationate with the foresaid act, made in the year 1603, and found intirely agreeing thereto.

The pieces of most value are the following statues, one of St. Mungo, weighing 8 merks of silver, one of St. Nicolas, valued at 30 merks of silver, one of the blessed Virgin, and our Saviour in her arms, weighing 9 merks of silver, one of the blessed Virgin and St. John, weighing 8 merks and 4 ounces of silver: The rest consist in lesser statues, reliquaries and crosses, and amongst other things, there is the ancient seal of the chapter of Glasgow, double, weighing one merk and two ounces of silver; but as for our Saviour's picture in gold, and the 12 Apostles in silver mentioned in Spotiswood, they are neither mentioned in the writs, or the least vestige of them amongst the reliquaries; by which it plainly appears, that the bishop was misinformed in this affair. George Con, speaking of our prelat, highly commends him for his zeal to the Roman Catholick religion, and says, that he left eighty thousand livres to the Scots college. His words are, "In his, præter laudatos, primas partes sibi vindicat Jacobus Betonius Glasguensis archiepiscopus; qui, nascenti in Scotia Hæresi, adolescens diu restitit. Neque piæ causæ in Gallia, quo solum vertere coactus est, defuit; nam, decerpta parte ex annuis sacerdotiorum quæ possidebat, collegium alendis Scotis instituit dotavitque Parisiis octuaginta, ni fallor, Librarum Gallicaram millibus. Hic nullis promissis aut rationibus induci potuit, ut Ecclesiæ suæ jura aut titulum in hæreticum hominem derivari & transferri pateretur; cujus administrationem uno [unum?]

supra quinquaginta annos, omni conatu sibi vindicavit: Moriens vero, universam Ecclesiasticam supellectilem, apud Patres D. Brunonis, depopositi[?] jure, reliquit, cum catholica fide, brevi, ut ipse animo concipiebat, Glasgoam transportandam."

III. EXTRACT FROM A LETTER TO BISHOP KEITH,[2] PRINTED IN THE APPENDIX TO HIS HISTORY, p. 146.

PARIS, 25*th May*, 1733.

FOR your further information as to the remains of the last Archbishop of Glasgow, our second founder, I must tell you, that tho' all, or almost all, his papers and letters of negotiations should naturally have come to this house, to which he left the small remains of his fortune, *to wit*, his moveables; yet it happens that many of these papers were scattered and wanting before our time by several chances, and 'tis even much that there are so many remaining as yet. The first time that I had occasion to see them here, in or about A.D. 1686 or 1687, they were lying in confused heaps or bundles in old trunks without lock, in a wardrobe exposed to all hands, and thus they had lyen for about eighty years after the archbishop's death; and besides that, many of them were carried off by curious or unskilled people during that time, as I found by some important papers found in a Scots gentleman's house in the country, the remains of which I recovered. Besides, I say, accidents which happened to them since the archbishop's death, I find by councillor Blackwood's letter to the archbishop, that he had the use of many important pieces concerning queen Mary in the archbishop's own time whilst he was writing at Poiters the apology for that queen; and so of others. But as I formerly wrote to you, to prevent further dilapidations of these papers in time to come, after reading them all over, and arranging them in order of time, we have caused bind them up in volumes, and cyphered the pages. The chief reason why I take notice to you of the loss made before our time of many of them, by the little concern and care our predecessors had of them, is to answer an objection made to me more than once, That it would seem that Queen Mary's cause was not sufficiently justifiable, since there were no more important pieces for her justification

[2] Keith elsewhere mentions that the papers from the Scots College Collection of MSS. which are printed in his History and its appendix, were communicated to him by Mr. Thomas Innes (History, p. 151, *foot note.*) It will be at once perceived that this letter is the production of Innes.

to be met with now among the archbishop her trustee's papers. And I doubt but that there were many and more important pieeces among them when the Archbishop died than now remain ——.

IV. EXTRACTS FROM A LETTER FROM MR. THOMAS INNES, ADDRESSED "TO THE MUCH HONOURED GEORGE BOGLE, ESQ., RECTOR OF THE UNIVERSITY OF GLASGO," SEPT. 29, 1738.—FROM INNES' UNPUBLISHED CORRESPONDENCE IN POSSESSION OF THOMAS THOMSON, ESQ. DEPUTY CLERK REGISTER OF SCOTLAND.

The records of the Church of Glasgo, saved, as every body knows, from the flames that consumed generally the Records of all the other Cathedrals of Scotland, at the Knoxian reformation, were by the most reverend James Bethun last Catholick Archbishop, brought over to this City, and at his death, A.D. 1603, they were deposited with some old silver statues, and the Archbishops own papers partly here, but the most part in the Carthusians at Paris, whom he had appointed the Overseers of the foundation which he had made in this College for the education of the youth of his country, for which reason he is justly reckon'd our 2d founder, the first having been a Bishop of Murray under K. Robert the Bruce.

These records remained many years in great confusion lockd up in the trunks in which they were brought over, our Predecessors, looking upon them barely as they related to the ancient Priviledges, Rights and Possessions of the Church of Glasgo, saw little or no use of them since the exercise of the Catholick Religion (for the maintenance of which they were all at first intended) was more strictly interdicted by new laws in Scotland than in any other country, and these laws more rigorously putt in Execution in Glasgo than in any other City of the Kingdom; so our Predecessors contented themselves to take great care of the preservation of these Records for better times according to the good Prelats intention, but it appears not that they were at any pains to look into them, which indeed was not easy for them to do, not being acquainted with the ancient unusuall character in which they were most part write.

It was only since my Brother our late Principal came to be in place that the remains of the Archbishop of Glasgo were more carefully lookt into, examined and digested into better order. And, in the first place, the Archbishops own papers

containing his negotiations for Q. Mary and K. James VI. (which had been more neglected and exposed, and some of them carried away by curious people) in order to preserve what remained of them were put in order and digested into the order of time, and bound up in severall Volumes. My brother's next care was of the Records of Glasco the ordering of which we began about A.D. 1692.

. . . . . .

V. LETTER FROM PRINCIPAL GORDON TO THE CURATORS OF THE ADVOCATES' LIBRARY. (ANALECTA SCOTICA, EDIN. 1834. pp. 12, 13.)

GENTLEMEN,

I RECEIVED the honour of your letter of the 6th August by Mr. Alexander Adam, whom I found to be what you say, a man of worth and of learning.

I shall be very glad to have it in my power to oblige the Curators of the Advocates' Library at Edinburgh in gratifying their laudable desire of adding to their collection whatever may serve to illustrate the History, the Antiquities, or Laws of Scotland. The MSS. in our Library relate to the reigns of James Seventh, James Sixth, Queen Mary and to those of prior kings. Of the MSS. relating to James Seventh's reign I can cause no note to be made and transmitted to you at present; much less can any transcripts be allowed to be taken, as they are only deposited in our Library and cannot be made publick without a licence from him to whom they belong. The collection of papers written during James the Sixth's and Mary's reigns, in fourteen thick volumes folio, consists principally of letters to Beaton, Archbishop of Glasgow, their ambassador at Paris, several of which are in cyphers. The other papers, in two volumes quarto, are charters granted by different persons, one in particular by a son of Malcolm Canmore, to the church of Glasgow. Of this collection an exact copy was sent, some time ago, to the University of Glasgow. I hope you will find this short account satisfactory;—if any thing more be required, I shall be always ready to give you all the information I can. I am, with the greatest regard, Gentlemen, your most obedient humble servant,

JOHN GORDON.

Paris, 11th September, 1771.

VI. EXTRACT FROM AN ANONYMOUS LETTER, DATED LONDON, OCT. 10, [1798] IN THE GENTLEMAN'S MAGAZINE, VOL. 58, p. 937–38.

After about six weeks confinement at the Luxembourg we were all separated; I and a few other Englishmen were transferred to the Scottish College. I shall not enumerate the extreme hardships we there underwent; they have already been the subject of public animadversion.

It was decreed, during our abode at the Scotch College, that the books in the Library should be disposed of. The Goths who had the superintendence of this business knew so little of their value, that the most valuable MSS. were sold by the quintal, or burnt. Many of the prisoners pilfered (if I may use the expression) in the wreck. Mr. Hartman Hartemberg found a box containing several papers, in each of which was a lock of the hair of one of the Scotch royal family: there was one of each of the Stuarts with a small Latin inscription indicating to whom it had belonged.

Amongst other things, of no note or value, I found all the correspondence of the unfortunate James and of the rest of his family, with the keys to the ciphers used by them and their correspondents in England. I regret much that as I was laying them in order with an intent to transcribe or secrete the most valuable, the gaoler found them in my room, and carried them off. He left, however, several of the last Pretenders letters to the governor of the college, dated from Rome, all which I read at my leisure, but found they all related to the same subject, viz. want of money. The orthography writing and stile, were excessively mean and vulgar. "I desire you will let me have some little matter: I wish to buy a riding coat. Mr. P. let me have six English guineas.—My servant's livery is grown shabby.—I have made ——— a knight," &c. &c. Expressions such as these are all I can now recollect; but I observed by several letters that he was quite at his last shift; that the nobility at Rome turned their backs on him; and that he made many knights, adding always with great gravity, "I therefore desire, when you address him, you will not forget his title."

Whilst we at the Scotch College were thus forgetting, or endeavouring to forget, hunger and want of liberty, other English prisoners at the Benedictins (another *maison d'arrêt*) were amusing themselves with the bodily resurrection of James the Second. He was taken out of his coffin, where he lay folded in black silk velvet, of which Miss White, one of the witnesses of the scene, gave

me a piece. She assured me he was like an original black-lead pencil portrait I had of him (which I found in the Library), his nose very prominent, not a Roman nose, because the end of it was long and pendent; the lower part of his long oval face the reverse of prominent; his cheeks what the country people style lanthorn-jawed, I forgot to ask what became of his body.—It seems this resurrection took place at the same time in every prison where bodies, into which *jadis* princely souls had crept, lay buried.

Perhaps it may not be uninteresting to close this collection, in which so much mention is made of the Chartularies of Glasgow, by an enumeration of the different MSS. of them in this country. Of the *original* MS. Bishop Kyle has given some account in his letter (p. xii). The oldest *copy* which I have discovered is a transcript of one which was presented by Mr. Thomas Innes, "Perillustribus Viris, D.D. Præposito, Magistratib. et Incolis insignis civitatis Metropolitanæ Glasguensis," and which is now preserved in Stirling's Public Library at Glasgow. It is not a complete transcript, but merely a selection from the deeds. The certificate of transcription and collation attached to it is dated August 27, 1739, and states that the charters were copied from the oldest Chartulary,—from the more recent one, supposed to have been written in the reign of Robert III., and commonly called *The Rede Buke of Glasgw*,—and from the original charters themselves. The next *copy*, in point of date, is that transcribed under the care of Principal Gordon of the Scots College,—presented by him to the University of Glasgow in 1767, and now deposited in their Library. It is in two thick quarto volumes, beautifully written in a French hand, but very much blundered as to names of places,—a circumstance, however, which is perhaps not peculiar to this copy, but which may arise in part from the inaccuracy of the ancient copy from which it was partially taken. The third copy is that formerly belonging to the late Mr. John Dillon, and bought at the sale of his library by Mr. Thomas Thorpe, bookseller in London. The last, and, it will be presently seen, the most complete copy, is that transcribed under the directions of Mr. Thomas Thomson, Deputy Clerk Register of Scotland, and now in his possession. Mr. Thomson has obligingly favoured me with an account of this MS., and, although the communication was a private one, he will perhaps pardon me for inserting it here.

"When this transcript was made, I had in my possession the two ancient

volumes of the Glasgow Chartulary, formerly distinguished by the titles of *Registrum Vetus*, and *Liber Ruber;* and, at the same time, I had the use of two manuscripts belonging to the City of Glasgow, and one belonging to the University. The earliest of these was the selection of Charters made by Mr. Thomas Innes in the year 1739; but the most ample was that belonging to the University, derived partly from the old Chartularies, and partly from original Instruments preserved in the Scotch College in Paris.

"This copy was intended to embrace the contents of all of these: and accordingly it consists, in the first place, of an exact transcript of the older Chartulary, or *Registrum Vetus;* followed by a copy of such parts of the later Chartulary, or *Liber Ruber*, as are not contained in the former; and lastly, a transcript of all such Instruments contained in the College compilation as are not to be found in either of the former. A small portion of the last remained to be copied, when the books were demanded back and returned by me to the College.

"I cannot give you any information as to Mr. Dillon's copy of the Glasgow Chartulary, excepting that he had the use of the two old volumes above mentioned, and also, I believe, of the volumes belonging the College; and from these, I presume, he made the transcript to which you allude."

The Register or Chartulary of the Chapter of Glasgow, which must not be confounded with the other, has been already alluded to in the extract from Dr. Mackenzie's Life of Archbishop Betoun. As mentioned in the footnote to that passage, there are extracts from this Record among the Harleian MSS. at the British Museum. There is also a copy of it at the Advocates' Library, in a small folio volume of 54 pages, marked A. 7. 45. It has the following title: "Excerpta et Exſcripta ex duobus libris pergameno ſcriptis regiſtorum capituli glaſgueñ aº dñj 1556 menſe octobri." On the first page there is the following memorandum:—"These Extracts of the Chartularies of Glasgow belonged to Dr. James Bailly of Carnbrue, being preserved from the fire and fury of Soldiers and Rabblers, Annis 1645, 1650, 1666, 1679, &c., and the grand Climacterick of Sacred Antiquities aº 1688, after a loan of 18[*sic*] years, recovered 17 Aug., 1713. A. Baillie." It may be worth noticing that the volume also contains "Exscripta ex martyrologio metropolis glasgueñ," and "ffreir mark hamiltonis historie in Scotch."

W. J. DUNCAN.

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To face the Title-page:—

KEY OF CYPHERS USED IN THE CORRESPONDENCE CARRIED ON BETWEEN QUEEN MARY AND LADY KER OF FERNIHURST.

Note.—This curious article is engraved from the original, in the possession of an individual in Glasgow. Independent of its claim to insertion from its own value, it possesses a claim arising out of the connexion, though not near, of Lady Ker and Archbishop Betoun. Jane, or Janet Scott, was the eldest daughter of William Scott, younger of Branxholm and Buccleugh, and of Grizel second daughter of John Betoun, second representative of the Creich branch of the family. She was married to Sir Thomas Ker in 1569. (Wood's Douglas's Peerage, I. 250.)

To face page 59:—

KEY TO THE CYPHER USED BY MAITLAND OF LETHINGTON, IN HIS LETTER TO ARCHBISHOP BETOUN, 28TH AUGUST, 1571.

This character has been decyphered by Bishop Kyle, and the Key is printed from his MS.—See p. *161.

I.

CARTA GULIELMI GORDON, EPISCOPI ABERDONENSIS, DE RECEPTIONE MAGISTRI JOANNIS WATSOUN, IN SACRIS LITERIS LICENTIATI, IN CANONICUM ECCLESIE DE ABERDENE.

IX JULII M.DXLVII.

CARTA GULIELMI GORDON, EPISCOPI ABERDONENSIS, DE RECEPTIONE MAGISTRI JOANNIS WATSOUN, IN CANONICUM ECCLESIE DE ABERDENE.

Willelmus divina miſeratione Aberdonenſis epiſcopus, Univerſali clero et populo per noſtram univerſitatem et dioceſim Aberdonenſem ſpecialiter conſtitutis, ſalutem cum benedictione divina. Salvator noſter, cujus metui cuncta ſerviunt, in agro mundi hujus meſſem multam aſpiciens, et operariorum raritatem attendens, dominum meſſis rogandum eſſe voluit, ut in illam operarios mitteret; et idem mane exiens, velut diligens paterfamilias, horis diei variis, operarios in vineam ſuam miſit. Ita et nos, quanquam indigni, (niſi quantum humana fragilitas finit,) ubi ſuperexcreſcere meſſem populi viderimus, juxta propheticum verbum, augere operarios, et cultores idoneos in dominicam vineam deſtinare et procurare debemus, non ſolum ad verbum Dei noſtris ſubditis propalandum, ſed et hæreticos, et eorundem verſutias confundendum, qui in terris noſtræ juriſdictioni ſubjectis, quod dolentes referimus, plurimum vigent. Ac inter alia, quæ ad ſalutem ſpectant populi Chriſtiani, pabulum verbi Dei maxime noſcitur eſſe neceſſarium; quia ſicut corpus materiali, ſic

anima ſpirituali cibo nutritur; eo quod non ſolo pane vivit homo, ſed in omni verbo quod procedit de ore Dei. Unde et ſæpe contingit, quod nos, qui epiſcopatum gerimus, propter varias et multiplices occupationes et curas, et interdum hoſtiles incurſus, per nos ipſos, verbum Dei ſingulis parochiis in noſtra dioceſe prædicare non poſſemus, in noſtrum ſubſidium, ad ſanctæ prædicationis officium ſalubriter exequendum, viros idoneos aſſumere decrevimus, qui plebem nobis commiſſam, vice noſtra, verbo Dei ædificarent et exemplo, non ſolum in prædicationis officio, ſed in audiendis confeſſionibus, et pœnitentiis injungendis, et cæteris quæ pertinent ad ſalutem animarum. Inſuper conciliorum generalium ſanctorum patrum, a quam pluribus annis, ac impræſentiarum concilii generalis Tridentini, necnon noſtri provincialis concilii decreto et determinatione majorum totius regni ſancitum eſt, ut in qualibet eccleſia cathedrali conſtituatur unus theologiæ doctor, aut in eadem licentiatus, qui poſſit verbum Dei populo prædicare. Nos vero præmiſſorum intuitu perſuaſi, volentes de remedio providere opportuno, habita prius deliberatione matura cum decano et capitulo noſtro, vocatis vocandis et intereſſe habentibus per ſonitum majoris campanæ eccleſiæ noſtræ, ut moris eſt diei ſabbati, diſcretum virum Magiſtrum Joannem Watſoun, in ſacris literis licentiatum, tanquam idoneum et habilem, prout nos experimento didicimus, ad exequendum præmiſſa, in canonicum et confratrem noſtrum, communi conſenſu et aſſenſu decani et capituli noſtri, ad hoc capitulariter congregati, recepimus, creavimus, et collegio noſtro canonicorum univimus et incorporavimus, cum omnibus et ſingulis ejuſdem canonicatus privilegiis, commoditatibus, utilitatibus, prærogativis, dignitatibus et immunitatibus, præeminentiis, ac aliis privilegiis ad dictum canonicatum ſpectantibus, quæ de jure ſeu laudabili conſuetudine ſpec-

tant seu pertinent, cum omni juris plenitudine, quibus alii canonici dicti nostri capituli quomodolibet gaudent et possident, ac si præbendam in dicta nostra ecclesia cum dicto canonicatu contuliissemus et instituissemus, cum omnibus eidem connexis, annexis et dependentiis omnibus melioribus modo, via, forma, jure, pariter et effectu quibus melius et efficacius possumus et facere poterimus, cum omnibus et singulis distributionibus communibus, quibus ad præsens alii dicti nostri capituli canonici gaudent et possident, juxta consuetudines antiquas dictæ nostræ ecclesiæ hactenus observatas, cum voce activa et passiva in capitulo, cum aliis nostri capituli canonicis, prout res ipsa postulat, exigit, et requirit, donec et quousque per nos aut successores nostros, de præbenda antedictæ ecclesiæ assignata theologo præfato Magistro Joanni provisum fuerit, cum vacare contingit, juxta nominationem per nos factam in concilio cleri Scoticani tento apud Edinburght in quadragesima immediate præcedente, cum aliis prælatis, abbatibus, et proceribus totius regni Scotiæ, ad effectum præsentium, non obstantibus constitutionibus et ordinationibus ecclesiæ nostræ quibuscunque, quæ facere videntur contra creationem et receptionem prædicti Magistri Joannis in canonicum ut supra, et signanter acto per bonæ memoriæ prædecessorem nostrum Willelmum ultime defunctum, cum consensu et assensu decani et capituli edito de dato decimo sexto die mensis Februarii anno Domini millesimo quingentesimo trigesimo septimo, et hoc quia, hac vice, judicio nostro et capituli nostri, consideratis circumstantiis, declaratum et interpretatum est hujusmodi actum satisfactum esse, et hoc negotium non esse arduum. Quare vobis venerabili et egregio viro Magistro Roberto Erskin, ecclesiæ nostræ decano, seu alii vices vestras gerenti, in virtute sanctæ obedientiæ præcipimus et mandamus, quatenus præfatum Magistrum Joannem, nostrum canonicum de novo

creatum, incorporatum et unitum, in realem, actualem et corporalem poſſeſſionem dicti canonicatus, cum plenitudine juris capituli juriumque et pertinentium ejuſdem, inducatis et inſtituatis, ſtallum in choro, et locum in capitulo, ut moris eſt, eidem aſſignando, recepto prius ab eodem juramento de obſervandis laudabilibus conſuetudinibus et ſtatutis capituli noſtri antedicti hactenus observatis, contradictores et rebelles, ſi qui forſan fuerint, auctoritate noſtra actius compeſcentes. Proviſo quod dictus Magiſter Joannes perſimilem faciat reſidentiam in choro dictæ noſtræ eccleſiæ cum aliis ejuſdem ccclesiæ canonicis, ſingulis annis durante vita ejuſdem, ſicuti noſtræ dignitates poſt decanum reſidentiam faciunt tam in feſtis quam in feriis; necnon teneatur, tempore dictæ ſuæ reſidentiæ, ad publice legendum in ſacris literis, bis ſingulis ſeptimanis, in templo noſtro et ſemel quolibet menſe, verbum Dei populo prædicandum, ceſſantibus legitimis impedimentis; necnon ad ſemel in anno quamlibet eccleſiarum communium dicti capituli viſitandum in propria perſona [a], et parochianis earundem ſimili modo verbum Dei prædicandum, juxta ſtatuta deſuper edita et non alias. In quorum omnium et ſingulorum fidem, et teſtimonium præmiſſorum has noſtras præſentes literas per notarium et ſcribam capituli noſtri ſubſcriptas, ſubſcribi et publicari mandavimus, ſigilloque noſtro rotundo et ſigillo communi dicti noſtri capituli communici fecimus, una cum noſtris ſubſcriptionibus manualibus. Data et acta fuerunt hæc in domo capitulari eccleſiæ antedictæ die nono menſis Julii anno Domini milleſimo quingenteſimo quadrageſimo ſeptimo, indictione quinta, pontificatus ſanctiſſimi in Chriſto patris et domini noſtri domini Pauli divina providentia papæ tertii anno decimo tertio, et noſtræ conſecrationis anno primo, hora quaſi nona ante meridiem, præſentibus ibidem

[a] Aut per aliam idoneam personam, N. Hây scriba capitnli de mandato ejusdem.

venerabilibus confratribus noſtris decano et canonicis dictæ eccleſiæ noſtræ ſubſcriptis, necnon Domino Georgio Kyd capellano et Magiſtro Nicholas Hay ſcriba communi capituli, ac notario publico.

Ita eſt NICHOLAUS HAY notarius publicus
et ſcriba capituli ad hoc requiſitus,
manu propria.

G^s. GORDON Ep^s. Aberdonen

R. ERSKYN Decanus Aberdonen
JOHANNES OGILVY Cruden
JA^s. WAWAN de Owyn
JOHANNES CUMMING de . . .
THOMAS GADERAR de Murthtlak
ALEXANDER SPITTAIL a Clat
WILLMUS HAY de Drummaok
ALEXANDER GALLOWAY a Kynkell
ROBERTUS HAMYLTON de Caddersſton
Jo: STEURDAS theſaurarius Aberdonianus
PATRICIUS MYRTON Archi^a.
Jo. ELPHINSTON a Innernothy
DUNCANUS BURNET de Methlak
WILLMUS CA[M]BELL de Tullyneſſill
ARTHURUS TAILLEFRE de Crethmond
JOHANNES NECHULSONE de Forbes
ALEX^r. KYD Suffetor Abd.
Jo. STRATHAUCHIN a Ballzelin
ROBERTUS HAMILTOUN de Kincardin
THOMAS SUTHIRLAND de Ellon

DECIMO NONO DIE MENSIS JULII, ANNO DOMINI MILLESIMO QUINGENTESIMO QUINQUAGESIMO.

Quo die decanus et capitulum Aberdonenſes, capitulariter congregati in domo capitulari ejuſdem, ad infraſcriptum effectum et alios actus capitulares tractandos, propter certas et rationabiles cauſas eorumdem animos moventes, clauſulam retroſcriptarum literarum, in qua cavetur Magiſtrum Joannem Watſon aſtringi "ad ſemel in anno quamlibet eccleſiarum communium dicti capituli viſitandum" limitaverunt et interpretati ſunt intelligi deberi de qualibet eccleſiarum communium principali ſive majori, et non de pendicularibus eccleſiis, ſive annexis eiſdem, quarum parochianis ſatis fuit inſinuare quod in majoribus conveniant, tempore viſitationis, et concionis per ipſum in eiſdem faciendæ nec ipſum Magiſtrum Joannem ulterius aſtringi volunt; quo facto per ſe, vel per aliam idoneam perſonam, conſcientiam ejuſdem exonerant, et hoc modo cum retroſcripto contractu penes hanc clauſulam, "ad ſemel in anno," cum eodem Magiſtro Joanne, tenore præſentis acti diſpenſant.

Ita eſt, NICOLAUS HAY, Scriba capituli, de mandato ejuſdem.

II.

INUENTAIRES DES ORNEMENTS D'EGLISE RESCEUS DU SACRISTAIN DE LA CHAPELLE DE STRELLIN, M. V$^{C.}$ LXII, ET DES HABILLEMENTS ET AULTRES CHOSES ENUOYES A LA ROYNE D'ESCOSSE, TANT DURANT LE TEMPS QU' ELLE ESTOICT A LOCLIN QUE DEPUYS, COMANSANT EN JULLET, M. V$^{C.}$ LXVII.

I. MEMOYRE DES ORNEMENT D'EGLISE QUE JE RESCEU DU SACRISTAIN DE LA CHAPELLE DE STRELLIN, 1562.

Premierement, deux vielle chappe de damas bleu, ſemee de fleur de lis d'or avec les orfres fect d'iſtoyre.

Plus, ung parrement d'autel avec le ſoubaſſement, le tout de toylle d'or friſce de bleu, et meparty de toylle d'or figurree de rouge, frange de ſoye, de meſmes coulleur.

Plus, deux vielle chappe de velours rouge figurree de fleurs d'or, garny d'orfre d'or de maſſe, a ſavoir faux or.

Plus, deux tuniques et une chaſuble et une chappe, le tout de toylle d'or figurree de velours bleu, garny d'orfres fect d'or nues.

Plus, deux tuniques, troy chappe, et une chaſubles, avec ung parrement d'oſtel et le ſoubaſſement, le tout de velours noyr, ſemez d'eſtoilles d'or, et les orfres des dicts ornement ſont de velours rouges enriche des armes d'Ecoſſe et hiſtoyrre.

Plus, une chaſuble, et deux tuniques de toylle d'or, broche de noyr, garnye d'orfres d'or fin.

Plus, quatre eſtolles, et ſix fanons, avec ſincq ſainturre fect de filz blanc.

Uuu. Plus, ſix aubes, et quatre amy[cts] avec deux vielle nappe d'autel.

II. MEMOYRE DE TOUT CE QUE JE PRIN DENS LES COFFRES DE LA CHAMBRE, TANT DURANT LE TEMPS QUE LA ROYNE ESTOICT A LOCLIN QUE DEPUYS, COMANSANT EN JULLET MIL Vc. LXVII.

Premierement je dellivre a Courſelle pour porter a Bortic avec la royne, a ſavoir, ung baſſin d'argent.

Plus ung coquemar d'argent.

Plus ung petit cabinet, en faſon d'etuy, fermant a clefs.

Plus deux millier d'epingles.

Audict moy de Juing Je envoye a Loclin:

Je dellivre une vaſquine de ſatin rouge, raye de blanc, fouree de martre.

Plus une paire de bottine de velour noyr, fouree de martre.

Plus une paire de braſſier de ſatin cramoyſi, eſqratignee, bordee d'une freſſe d'or.

Plus ung manteau de toylle de Hollande, pique, avec les braſſier de meſme.

Plus une paire de choſe de ſoye noyr.

Plus iiij millier d'eſpingle.

Plus deux paire de ſoullier.

Plus une caſſe plainne de confiture de pluſieurs ſortes.

En Jullet au dict an envoye a Loclin:

Je dellivre deux paire de choſſe de ſarge blanche.

Plus une aultre paire de choſe d'eſtamet rouge, garnye de timbre.

Plus une douzaine d'eſguillettes de ſoye noyr.
Plus deux paire de ſoullier de veloux noyr.
Plus une paire de ſoullier de cuyere.
Plus ung panne plain de confiture.
Plus deux chemiſolle de layne.
Plus une chemiſe de plettes garnye de manche de meſure.
Plus ſix eſcheneaux de ſoye d'Eſpaigne torce avec quelque aultre ſoye de nuance.
Plus ung petit coffre couvert de veloux cramoyſi, de F faictes d'argent dorre.
Plus ung aultre paque de ſoye plat de toutte coulleur et nuance.
Plus une douzaine et demye de petitte fleur painte ſur caneva et traſſee de ſoye noyr.

En Aouſt audict an envoye a Loclin :

Je dellivre une caſſet plainne de confiture.
Plus une douzaine de'eſguillettes de ſoye noyr.
Quatre millier d'eſpingles.
Plus deux aulnes de France de toylle de Hollande pour faire des choſſes pour la royne.
Plus deux aulnes de toylle de linonple.
Plus une pome de ſavon pour laver les mayns.
Plus quatre collez de linonple faict a fraiſe et fronce, garny de biſes de ſoye.
Plus a une aultre foys je envoye ung paque de ſoye d'Eſpaigne de toutte coulleur.
Plus iiij eſcheneaux de filz d'or, et iiij d'argent.

Plus une paire de manche de ſatin noyr cordonnee de treſſe de ſoye noyr.
Plus une aultre paire de manche de taffetas noyr mouchete.
Plus ſix couvreche[ſs] ouvre de filz d'or et ſoye avec deux pegnoy ouvre.
Plus une douzaine de mouchoir ouvre d'or et de ſoye de pluſieurs ſortes.
Plus une pair de braſſier de ſatin blanc.
Plus une aultre paire de braſſier de ſatin cramoyſi, cordonnee et treſſee d'argent.
Plus ung eſtuy de peigne garny.
Plus j petit carreau de taffetas bleu cordonne d'argent, plain de poudre de ſanteur.

En Septembre audict an envoye a Loclin :

Je dellivre une paire de braſſier de ſatin cramoyſi decoupee.
Plus une aultre paire de ſatin noyr.
Plus une aultre paire de ſatin blanc, bordee de deux petitte dentelle de filz d'argent.
Plus ſix paire de dras de toylle de Hollande que lin.
Plus douze collez reſeu, ou d'aultre faſon garny de manchettes.
Plus quatre millier d'eſpingle.

En Octobre audict an envoye a Loclin :

Je delivre cinq fraiſe de collez, enrichie de filz d'or, et ſoye.
Plus deux petitte ſainture faictes a la riſtre.
Plus ung manchon de veloux viollet, garny de chiffres et paſſement d'or.
Plus pluſieurs perruques et aultres telles choſes y ſervant.
Plus ung collet de ſatin noyr garny de doublure.
Plus ung chapperon de veloux avec le tour leve et le cornet.
Plus ung creſpe d'or et deux d'argent.

Plus une paire de braſſier de toyle de Hollande piquee.
Plus une paire de calleſon d'eſtamet blanc.
Plus une paire de braſſier de toylle raye.
Plus une bouret de veloux cramoyſi, faict en broderie de cordon, d'or et d'argent plaine de ſoy de nuances.
Plus des moulles et eguylle pour faire de reſeu.

En Novembre audict an envoye a Loclin :

Je dellivre une orloge ſonnant avec le revelle matin.
Plus je dellivre iiij millier d'eſpingle.
Plus ung reſt de toylle de lin contenant ix aulnes et demye pour faire ſix paire de calleſon pour la royne avec ſix bas de choſe.
Plus xij couvreche[ſs] de toylle de lin avec xij mouchoyr de Hollande.
Plus je dellivre a Monſ^r^ le Conte de Morra ung bonnet de veloux noyr enrichi de treuſſle de perlle

Durant le moys de Deſembre, Rien.

En Apvril j'ay dellivre ſix mouchoye ouvree et enrichi d'or et d'argent et ſoye.

Je dellivre les dicts vj mouchoye ſuyvant le commandement de Monſ^r^ de Morra en date du xxvij Apvril, 1568.

Aultre beſongne prinſe dedans les dicts coffre de la chambre, leſquelles ont eſtez envoyee en Angleterre, tant a Carllelle que a aultre lieu. Comanſant en Jullet 1568 et par divers foys :

Premierement une coyſe de reſeu et filz d'or avec le bourrelles de meſme la dicte coyſe.
Plus ung paque de cordon de ſoye pour faire coyſure.
Plus huyt paque de ruban de ſoy et filz d'or de pluſieurs coulleur.

Plus quatre coyfe d'ouvraige d'Itallie de differant coulleur et faſon.
Plus deux boittes ou il y a dix ſept coyfes de meſme ouvraige et faſon.
Plus une aultre boitte ou y a dix huict que voylle que coyffe avec ſept pair de tirrurre.
Plus onze paire de manche de linnonple.
Plus deux fraiſe d'ouvraige avec les manchettes de meſme.
Plus douze terrure tant une que aultre.
Plus ung paque de perruque de cheveux.
Plus trante huict collez tant de veſeu fronce que aultre.
Plus huict collez de creſpe garny de deux pairre de manche.
Plus une piece de creſpe.
Plus deux collez de creſpe de ſoye.
Plus deux collez de linonple.
Plus neuf collez d'ouvraige avec deux coyffe de meſure et une bande de collez.
Plus une coyffe de perlles, et de grain noir, avec trois cornet, une fraiſe, et les manchettes de meſme.
Plus une aultre coyfe de perlle garnye de trois comettes avec les fraiſe et manchettes de meſme.
Plus deux paire de manchette d' ouvraige d'Eſpaigne.
Plus deux coyffe de reſeu, avec ung bourrellez.
Plus ſix paire de manchettes de reſeu.
Plus quatre paire de gan.
Plus une coyffe et trois cornettes de reſeu.
Plus trois cornettes de linnonple.
Plus trois paires de gan parfumez.
Plus une ſainture de corral et de perlles avec la cattoyre de meſme.

Plus quatre viengt boutonnier de perlles.
Plus douze mouchoye ouvre de differant faſon et coulleur.
Plus ſix chemiſe ouvree de ſoye noyr.
Plus quatre couvrechef ouvre de filz d'or et d'argent.
Plus ung bonnet de veloux noyr et ung aultre de ſarge noyr.
Plus ſept paire de dras de Hollande.
Plus douze paire d'orrillettes.
Plus ſix paire de jarretier de ſoye de pluſieurs coulleur.
Plus ſix douzaine d'eſguillettes de ſoye noyr de pluſieurs coulleur.
Plus quinze paire de choſſes de pluſieurs coulleur et faſon.
Plus neuf creſpe blanc.
Plus ung acoutrement de jet noyr.
Plus troys coyffure noyr.
Plus deux paire de manche faictes par petit neu de ſoye noyr.
Plus troys collez de creſpe creſpe ou plie.
Plus ung petit coffre en faſon de bahu de la longueur d'ung pied et demy et de demy pied de large, le quel eſt dorre et fermant a clefz.
Plus une paire de manche de ſatin blanc.
Plus une aultre paire de ſatin noyr enrichie de cannetille d'argent faictes en broderie.
Plus une pair de manche de reſeu d'argent avec des petis neu de ſoye noyr.
Plus deux miroy pain.

En Deſembre 1568 porte en Angleterre a Boton.

Plus ung petit orlloge ſonnant lequel eſt dedans une bource faictes en faſon de reſeu de filz d'argent et ſoye griſe.
Plus ung pandan d'or faict a jour a faſon d'ovalle eſmaille de blanc

et noyr ou il y avoict dedans petitte bague eſmaillee de blanc et noyr dans ung morſeau de taffetas noyr.

Plus deux paires de gan parfume leſquelles eſtoient envelope en une peau de chivrotin.

Ce fut alors que je fus treuver la Royne a Boton et au meſme voyage je luy fis porter ij coffre plain d'abillement.

Plus une petitte caſſet de ſatin cramoyſi et d'ouvraige ferree d'argent en laquelle j'ay myſe les beſongnes qui ſ'enſuyve a ſavoir :

La petitte couronne d'or laquelle n'at nulle enrichiſſement.

Plus une cottoyre de grain de ſenteur enrichis d'or et d'argent.

Plus ung papier ou il y at pluſieurs grains de meſme faſon avec quelque petitte perlles et grain d'or.

Plus une petitte ſainture de cuyere garnye d'or.

Plus ung jaſeran d'argent en faſon de tiſſu.

Plus troys douzaine et deux bouton en faſon de treffle eſmaille de bleu, blanc et noyr.

Plus dix ſept aultre bouton en faſon de pannache et poupon le tout eſmaille de bleu, blanc et noyr.

Plus en ung petitte morſeau de taffetas y avoict quelque perlles d'Eſcoſſe.

Plus viij pieces d'Anglelterre, tant d'ung gros que demy gro de valleur.

Dellivre en l'an 1572.

Aultre beſongne prinſe audict coffre durant mon abſance parle paſſementier et dellivree a Madame de Ledinton par le commandement de Monſ^{r} de Grange.

Premierement une coffe et deux cornette de linnonple ouvree d'argent et ſoye vert bordee d'une d'antelle a papillottes.

Plus une aultre coyfe et deux cornettes de linnonple ouvree d'argent et ſoye incarnat.

Plus deux collez de meſme les dictes coyffures.

Plus une pair de manche de reſeu faict d'or et d'argent a faſon de roſe.

Plus une aultre coyfe et deux cornettes ouvree d'argent.

Plus pluſieurs petis pannache de pluſieurs coulleur.

Plus une bource de veloux vert ou il y avoict iiij^{xx} xiiij jetton de troys ſort de metau.

Plus a eſtez dellivre a Monſieurs de Grange et Ledinton deux ſac de cuyere ou eſtoient pluſieurs poinſon a faire monnoye.

Plus a eux dellivre au meſme temps deux bonne de veloux, l'ung noyr et l'aultre viollet.

III.

PRIVATE LETTERS TO JAMES BETOUN, ARCHBISHOP OF GLASGOW, WHILE AMBASSADOR AT THE COURT OF FRANCE, PRINCIPALLY FROM HIS SERVANTS IN SCOTLAND.

M.D.LXIX—M.D.LXXXVIII.

LETTERS TO JAMES BETOUN, ARCHBISHOP OF GLASGOW.

I. LETTER FROM WILLIAM WALKER TO THE ARCHBISHOP OF GLASGOW.

My Lord, Efter maiſt humble commendatioun of ſervice, pleis 3our L. ſen my laſt wryting to 3oure L. I haif bene in great trublis, as is knawin utuartlie be the changeing of the colouris of my hair, q^lk^ was blak, and now is quhyte. As to the diſcriptioun and uſing of 3oure L. benifice of Glaſg^w^ I dar not preſcrywe, bot aluayis thai haif ordanit to 3o^r^ L. the ring of the mill and that is blak duſt. For I duell inſtantlie under the feit of yame that I dar no^t^ ſaye quhais ſervand I am, or quhom-to I pertene, bot alwayis paſſis oure the tyme the quieteſt maner I may, q^n^ it pleis God 3oure L. returnyng in Scotland. Als I am requirit and commandit be proveſt and baillies of Glaſg^w^ to be burges y^r^of, the q^lk^ I haif refuſit oppinlie befoir the communitie and counſall of the towne unto 3o^r^ L. preſens thair, the q^lk^ I praye God be ſone and weill; and in this mene tyme is ſairlie taxit and contrynit to paye all impotitions putt to the towne conforme to my parte as is laid to my charge; &, be

reſſoun that I will not be burges of the towne, the q^ll. I haif refuſit, as is above writtin, can on na wayis haif juſtice miniſtrat unto me in q^tſum-ever actioun I haif ado befoir the proveſt & baillies; remittand firſt my parte to the Lord God, and to 3o^r. L. heir cumyn. As for novellis I dar no^t. wryte to 3oure L. be reſſoun I was ſwa evill handlit be the Quenis M^tie. and her counſall for the tellin of the treuth, the q^ll. is cum to pas everie word ſen the deceis of the Kingis M^tie. of the q^ll. I man beir w^t. In lyk maner 3our L. may underſtand, albeit it be Johne Dolouris teddens, my Lord of Glencarne got fra my Lord Regent 3our L. eſcheit. Quhairfoire 3our L. Chalmerlane hes componit w^t. my Lord of Glencarne and payit the ſelfe ſowme conforme to thair agriance. In lyk maner 3oure L. hes till underſtand, in cais it be no^t. 3itt cum to 3oure L. eiris, al the borrow muir of Glaſg^w. on the ſouthe ſyde of the towne and als Garngad hill on the north part of the towne ar diſtribuit be proveſt, baillies and communitie of the towne to the inhabitaris thairof, every ane his awin portioun conforme to his degrie, & hes revin it oute & manuris it this 3eir inſtantlie, bot I wald haif na parte thairof q^ll. it pleis God and 3oure L. to make my parte, be reſſoun I knew thai hade na powar to deill 3oure L. landis w^toute ſum conſent of 3oure L. or ſum utheris in 3oure L. name. Item it will pleis 3oure L. to underſtand that 3oure L. ſiſter is to be mareiit ſone efter pace upon ane ſowne of the Larde of Balgonies, Larde of Conlem, quha is ane weill favorit gentillman, quhais contrake of mariage is finallie endit and concludit, mekle better than 3o^r. L. brother John Betoun contractit it, or at the leiſt left it; ſwa I hoip that all ſall cum to the pleſ^r. of God, and to the honoure of the warld, and albeit I haif no^t. hade the commoditie to wryte to 3oure L. as I haif ever had the guid will, & ſall haif, ſalbe fund the trew and fay^tfull

ſervant to 3oure L. The occaſion I wrait not this wt my awin hand is, that I maye not weill wryte preſentlie for ane guit or cattar the qlk is in to my hand. Thair is ane appointment betwix my Lord Regent and his complices on the ane parte, and my Lord Duik wt his on the uther parte, quha ſall meit in this towne of Edinburgh the tent daye of April the qlk is peace day. I pray God to ſend guid concord in the realme, as I haif littil hoip thairof, referrand my part to the Lord God. 3our L. mother and all guid freindis ar blyt and mirry, thankis to God, quha haif 3oure L. in his everlaſting keiping. Off Edinburgh the vj daye of Aprill 1569. Be 3oure L. maiſt obedient ſervand,

WIL3EM WALCAR.

To his ſpetial gud lord and maiſtir my Lord Archbiſchop of Glaſgw ambaſſador of Scotland in France.

II. LETTER FROM THOMAS ARCHIBALD TO THE ARCHBISHOP OF GLASGOW.

My Lord, Eſter maiſt humill commendatiouns of ſervice, pleis your L. I wrait leitly abefor to your L. wyt maiſter George Crechtoun, and befor to [wyt?] Robert Akman to your L. actor. I haif writting ſo oft as I merwall I get na anſuir again fra 3our L. thinkand in my awin mynd yat 3our L. is not content wyt me of byganis. Heirfor I pray 3our L. to advertis me of 3our L. mynd in ſpecial of Willam Fowllar, for I am evill trublit wyt him for yat M. lib. I wreit at lenthe to 3our L. quhow yat I aggreit wyt my Lord of Glencarne for 3our L. eſchait; bot

as to Mynto I cowld get na aggrement, bot he hes tain up all conforme to my Lord Regentis precept & ordenanſs, & gif I had faillit to do as I haif writting, yai had enterit yair awin chalmerlans, as yai did, or I componit wyt my Lord of Glencarne for the iijxxviij [1568] 3eiris crop, & for the reſtis of the iijxxvij 3eiris, & ſiclyk for all 3our L. mowabillis in Scotland. And yis day my Lord Regent ſend for me, & I comperit befor his L., quhais L. ſperit at me, I merwell yat 3our maiſter, my Lord of Glaſgow, ſuttis & requiris not his awin leving again at me, and to be reſtorit to it again. I anſurit I was bot ane ſervand, and had not reſavit ane letter fra 3our L. ſen July laſt, as it is of trewthe. Yan ſaid his L. to me, I wil not remuif 3ou fra yat office, bot 3e ſall remain in it 3eit as of befor, bot I command 3ou to anſuir to my Lord of Glencarne & to Mynto as of befor to ye tym 3e get ane new charge of me again of ye iijxxix 3eris meillis & fruttis. I anſuir yat all byganis wes pait to yam, & yar was na payment to Lammas of melis, and as to the wictuallis, to the tym it cam of ye grownd. And his Lordſhip ſaid to me, I wil not cauſs 3ow anſuir ony thinge befor hand, bot I wil charge 3ow be letteris to anſuir yam of the dewetyis of ye iijxxix 3eris to yam or ellis put 3ou out of yat office, quhilk I am leithe to do, and to put in an uyer in 3our rowm. Heirfor I pray 3our L. of 3our L. gud mynd & conſall quhat I ſall do heiranentis. Foryer my Lord of Glencarne hes ſchawin me gif 3our L. lyis at ye horyn 3eir & day, yat my Lord Regent wald diſpoin 3our L. benefice away for evir. Ye firſt day of 3our L. hornyng was on the xx day of Auguſt laſt, & my Lord Regent mervelit yat 3our L. nevir ſuttit 3our awin levin nevir again noyer be word, nor 3eit be writ, nor 3eit be [muving of court?] and ſwa I remitt yis to 3our L. awin wiſdom and

jugement. Bot 3eit of ye byganis I intend, God willing, to mak 3our L. ane reſonabill ſowm of ye iij^{xx}viij 3eiris, albeit I haif pait to my Lord of Glencarne viij$^{c.}$ lib, by xij chalders wictuallis meil & malt & ij$^{c.}$ markis money to the Lard of Mynto, and I treſt to God yat 3our L. ſall fynd na ſlak wy$^{t.}$ me, albeit I haiff nevir man to do for me in court bot be my awin dreſs and jugement, for I can no$^{t.}$ amend it at yis tym, bot, God willing, I ſall do my utter powar to 3our L. contentment. Foryer I man pay for 3our L. ſifteris thowquhar gud xij$^{c.}$ lib. & I am only to be releivit at hir hand & 3our L. mutheris of iiij$^{c.}$ lib. I do yis at ye commande of ye dein; and yis I man pay wy^{t}in yir iij dayis to ye Lard of Balgony. Foryer pleis 3our L. yat I am aggreit wy$^{t.}$ Johne Hamiltonis, Burges of Ed$^{r.}$, executoris yat hes xv or xvj hunder frankis in Hendry Todis hand in Deip, and yai haif writting to Hendry Tod to anſuir 3our L. of it, as 3our L. & Hendry Tod can aggre wy$^{t.}$ ye frank and to hym to reſaif 3our L. diſcharge of ſwa many hunder frankis [as] 3our L. reſaves fra hym yat 3our L. writ to me to pay to his executoris quhilk I haif promiſit to pay to yam wy^{t}in xlviij hours efter I reſavit 3our L. acquittance & writting to pay ye ſamyn to yam. 3our L. ſall underſtand yat I haif payit to yam alredy xiiij$^{xx.}$ lib. for iiij$^{c.}$ frankis to 3our L. bruyer maiſter Andro, and I think yat 3our L. ſall haiff it of ye ſamyn price. Heirfor gif 3our L. hes ado wy$^{t.}$ it I ſall ſatiſfie for it heir, for his executoris & intromettoris wy$^{t.}$ ye gudis Jhon Hamilton hes promiſit faithfully to writ to Hendry to the ſamyn effect, & hes writ preſantly wit M. John Hamilton & Gilbert Dik burges of Ed$^{r.}$ I pray 3our L. to tak the beſt of this my writting concernyng ye regenttis part towarttis 3our L. leving, for his L. puttis ye haill wite to 3our L. yat ſuttis no$^{t.}$ 3our L. awin noyer be writ nor 3eit be muving of court & as I

haif writting. His L. hes givin it yis ȝeir to cum as his L. did ye ȝeir bygain, bot or yar be ony malis to tak up, gif ȝour L. pleis, ȝour L. may haif ȝour L. mynd heir to quhom ȝour L. pleis write it ſo gif ȝour L. cumis no^t. haym. Bot I refer yat to ȝour L. awin jugement & wiſdom, prayand ȝour L. to ſend me haym ye copeis of the laſt rentallis I ſend to ȝour L. & I ſall ſend the copie of ye compttis of 1567 ȝeiris again wy^t. ye copeis of ye rentallis of 1567, prayand ȝour L. to accept yis my writting in the beſt part, for gif I cowld do better, I ſowld do ye ſamyn, as knawis God, quha mo^t. preſerve ȝour L. for evir. Of Ed^r. ye xviij of April 1569, be ȝour L. ſervitor at his power,

THOMAS ARCHIBALD.

The Lord Heryis is in ward, quha had promiſit to me abefor his L. wardyn to haif raſavit my bill & to haif procurit ȝour L. relaxatioun of hornyng & reſtorens bay^t. of place & leving. Bot now his L. is in ward & ſik lik my Lord [Duik?] in ye caſtell of Ed^r.

To his ſpecial gud Lord & maiſter, my Lord of Glaſgo, in France.

III. LETTER FROM THOMAS ARCHIBALD TO THE ARCHBISHOP OF GLASGOW.

My Lord, Efter maiſt humill commendatiouns of ſervice. Pleis ȝour L. wit, I raſavit ane ſchort letter of ȝour L. concerning ſum beſynes of ye chantore of Glaſgo, quhilk I haif don conform to ȝour L. deſyir.

Foryer I reſavit ane letter fra ye parſon of Gowen, quhair he writtis to me yat he wrait to me be 3our L. command concernyng Willam Fowllar, quha hes trublit me heir in ye lawis in Edr ſen ye firſt day of Februar 1569, and yat becaus I accepit 3our L. letter deſirand me to anſuir hym of ye ſowm of ane thouſand libs. quhilk writtin I accepit & promiſit him payment conform to 3our L. will & mynd at yat tym; and yarefter maiſter Thomas Flemyng diſchargit [me] in 3our L. naim to anſuir him or ony uyer wyt out ane new command, quhilk I obeit. Noyeles ye ſaid maiſter Thomas Flemyng deliverit ane writting to Willam Fowllar direkit to me, ſayand yat he gaif me na command contrar hym, bot command me again in 3our L. naim to anſuir the ſaid Willam Fowllar yarof; and ye ſaid Willam Fowllar, efter ye raſait of ye ſaid Maiſter Thomas Flemyngs letter to me, he gat me in Edr, & yair he put me in ye thouboyt to the tym I fand cawtioun to anſuir hym as law wald, & ſwa he libellit and callit me befor ye bailzies of Edr on ye raſait of 3our L. precept to me & of my acceptatioun & promiſs maid to hym wyin Edr, & hes gottin ane decreit aganis me to pay hym wyin xv dayis efter ye decreit gevin, and yairefter incloſit me in ye touboyt to ye tym I fand cautioun to pay ye ſaid ſowm wyin ye dayis of payment, and I haif fand cautioun wyin Edr to pay hym ye ſaid ſowm. Noyeles gyf ye lauis wil permit my cautionaris to be fre out of wardyn of yair bodyis, he ſall get na filler bot compriſin of landis, wyout the ſaid Willam Fowllar fynd me cautioun wyin Edr to pay 3our L. xvjc frankis Franch money in France wyin ane raſonabill day, and, he doand this, I wil pay hym; and uyerwais, gyf my cautionaris can be fre of wardyn of yar bodyis bot compriſin of landis, he ſall get na filler wyout I raſaif 3our L. hand writ to do it, gyf I ſowld pay ye enteres to ye tym I reſaif 3our L. hand wr

yerof. For gyf 3our L. wald haif writtin to hym or to me yat 3our L. contramandit me to pay him ony wy^out ane new command, he had no^t gottyn yis decreit on me quhilk 3our L. pleis reid wy^t yis lettir to 3our L. And efter yat I reſavit ye perſon of Govanis letteris to me & to ye ſaid Willam Fowllar of ye deit of ye xviij of Junii laſt, I gaif in befor ye bal3ies & provoſt new defenſis conform to ye perſonis letter to me, fayand ye contrak betwix 3our L. and hym was expirit at Candilmes laſt; quhilk writting & defenſis gait na place be raſon yat I had na writting of 3our L. awin to produce for my warand contrar to ye firſt command. Beſeikand 3our L. yarfor to writ to ye ſaid Fowllar & to me bay^t 3our L. wil & mynd concernyng yat mater, and gyf 3our L. wil ſend me ye contrak betwix 3our L. & hym, I ſall compell hym to keip his part yerof to 3our L. lik as he hes compellit me, and gyf 3our L. wil no^t ſend ye prencipall 3our L. may caus copie ye ſaid contrak & notaris hand writtis & ſend it to me. 3our L. miſteris not to fair ye hornyng & 3our L. eiſchait for I haif it weil coſt & pait for alrady, heirfor, gyf 3our L. wil yat I mak ony defenſis in ye contrar, it wil pleis 3our L. to ſend me ye contrak or copie yerof wy^t 3our L. wil & mynd wy^t diligens &, God willing, I ſall reduce ye decreit gevin, uyerwayis it is in 3our L. awin hand to lat hym haif yat mekyll of 3our L. in his handis, & yis for yis purpois. Foryer it will pleis 3our L. yat ye perſon of Gowan writtis to me to anſuir Jhon Akynheid burges of Edr ye ſowm of ſeven hunder lib. money w^in x dayis efter I raſaif 3our L. precept, quhilk I haif ſein & haif promiſit payment bot no^t ſwa ſon be raſon of Willam Fowllars M. lib. deburſing in ye cautionaris handis. Item Jhone Allan goldſmyth in Pariis hes writting to Adam Allan his broyer in Edr to raſaif uyer ſevin hunder lib. conform to 3our L. obligatioun & precept direk to me quhilk,

God willing, I ſall accept & pay. In lik maner, I haif payit & man pay for 3our L. ſifteris thowquhar gud viij$^{c.}$ lib. Item, quharas ye perſon of Gowan writtis to me to caus Jhon Hamiltonis executoris writ to Hendry Tod in Deip to anſuir 3our L. of j$^{m.}$ frankis. I haif gevin ane of yam callit Gilbert Dik, burges of Edr, my obligatioun to pay hym ſwa mekyll as 3our L. ſall raſaif from hym in Deip, quha is yar or, God willing, wil be in Deip at ye raſait of yis letter be 3our L. quha hes promiſit me to anſuir 3our L. at his cuming to Deip. Heirfor it will pleis 3our L. writ to hym & to Hendry Tod at ye raſait of yis writting, & gif 3our L. wil tak mair 3our L. man writ to tak of ye ſiller 3our L. broyer tuk fra me at his laſt departing of Scotland. And foryer, referis to 3our L. awin jugement & wiſdom foryer concernyng 3our L. awin particular affaris. I wrait to 3our L. abefor at lenthe wy$^{t.}$ ye ſervand of my Lord of Rothes callit Alex$^{r.}$ Symmerwaill, no$^{t.}$yeles I wil put 3our L. in ſum ramembrans yerof. I wrait 3our L. my L. regenttis wil & mynd anenttis 3our L. quhilk was, yat his L. merwalit yat 3our L. ſuttit no$^{t.}$ 3our L. awin leving & his L. ſwa weil myndit to 3our L., &, ſeand yat 3our L. wald noyer writ to his [Grace?] nor 3eit caus ony man labor for 3our L. at his handis for 3our L. awin, his L. hes diſponit yis iij^{xx}ix 3eiris as his L. did abefor in ye iij^{xx}viij 3eiris to my Lord of Glencarne & to ye Lard of Mynto, & preſantly is to nominat & to diſpoin on 3our L. leving for evir at ye xxv day of yis inſtant at ane conwentioun in Sant Jonſtoun to 3our L. ſifter, maiſter David Cunynggam ye Lard of Cunynggamheddis ſoun, & yis be my Lord of Glencarn his doyngis & laboris, and yis I am ſuirly advertiſt of is to be doin on ye forſaid day be 3our L. gud frendis, bot alace frendis now is [few?]. I pray 3our L. anis to writ to me again, albeit I be unwordy to writ to, as

apperis to me ry^t weil, uyerwayis I wil giff owr writting again efter yis wy^t ane ry^t ſoir hart, as knawis God, quha mot preſerve 3our L. for evir. Of Glaſgo ye xvj day of Julij 1569. Be 3our L. ſervitor at his powir,

THOMAS ARCHIBALD.

As to ye copeis of ye laſt rentalis I ſend to 3our L. it wil pleis 3our L. to ſend yam again to me & I ſall ſend ye reſt wy^t ye charge I haif no^t ſend to 3our L. of ye iij^xxvij 3eris. As to ye iij^xviij I ſall let 3our L. ken & knaw my part & quhat panis I haif tain for ye relief of 3our L. & of ye puir.

To his ſpeciall gud Lord and maiſter, My Lord of Glaſgow, in France.

DECREET AGAINST THOMAS ARCHIBALD.

Septimo Julij, 1569.—The quhilk day William Littill bailʒie ſittand in jugment in ye action and caus perſewit be William Fowlar, burges of yis burch, aganis Mr. Thomas Archibald, makan mention yat quhair in ye moneth of Julii 1568 3eris the ſaid William Fowlar, beand in ye partis of Franche, obtinit ane preceptor writting fra ane Reverend fader James Archbiſchop of Glaſgw derect to ye ſaid Mr. Thomas Archibald, his chalmerlane, to anſuir and pay to ye ſaid William the ſowm of ane thouſand pundis uſuall money of yis realme, quhilk precept in ye moneth of September thaireftir following the foirſaid William preſentit to ye ſaid Mr. Thomas wy^tin yis

burch, quha raſavit and aceeptit ye ſamyn & promittit him paiment of ye ſaid ſowm, quhilk as 3it he refuſis to do wyᵗout he be compellit, and to exhibit ye ſaid precept deliverit be him to ye foirſaid Mr. Thomas as at mair lenth is continit in ye clame gevin in yairupon. The rythis, raſſonis and allegatiounis of bayᵗ ye ſaid parteis, togidder wyᵗ ye depoſitiouns of diverſs famous witnes, and uther probation led and takin in ye ſaid mater at lenth hard, ſene and underſtand, and yairwyᵗ being ryplie avyſit, the ſaid parteis bayᵗ comperand in jugment to heir ſentence gevin, the ſaid Bailʒie, wyᵗ awiſs of his aſſeſſoris, decernis & ordanis ye ſaid Mr. Thomas Archibald to content and pay to ye ſaid William Fowlar ye ſaid ſowm of ane thouſand lib. uſuall mony foirſaid, becauſe ye ſaid clame being admittit to ye ſaid William probation he prewit ye ſamyn ſufficientlie as afferit, as was cleirly underſtand to ye foirſaid Bailʒie and aſſeſſors.

Extractum

ALEX. GUTHERIE.

THE COPE OF A CONTRAK BETUIX WILLAM FOWLLAR & MAISTER THOMAS ARCHIBALD.

At Edinburgh ye xxiij day of September the ʒeir of God Jm. Vᶜ. threſcore nyne ʒeiris, It is appointit, aggreit & finallie contractit betwix honorable parteis, yat is to ſay, Maiſter Thomas Archibald chalmerlane to ane maiſt reverend fader James archbiſchop of Glaſgow on yat ane pairt, and Williame Fowlar burges of Edinburgh on yat uyer pairt, in maner following: that is to ſay, ye ſaid Williame, notwithſtanding yat he hes

obtenit ane decreit befoir ye proveſt & baillies of Edinburgh againis ye ſaid Maiſter Thomas in ye ſowm of ane thowſand pundis uſuale money of yis Realme, for reſſonable cauſſis moving him uyeris yan is in yis contract expremit, hes renuncit ye ſaid decreit and be yir preſentis renuncis ye ſamyn, and bindis and obliſſis him to obtene ane attentic aquittance maid be ye ſaid archbiſhop of Glaſgow, granting him to haif raſavit after ye dait heirof fra ye ſaid Williame ye ſowm of ane thowſand pounds uſuale money foirſaid and to mak deliverance yerof to ye ſaid maiſter Thomas betuix yis & ye feiſt of Lambes nixt to cum, and in lyk wyis ane precept direct be ye ſaid maiſt reverend ſader to ye ſaid Maiſter Thomas commanding him to content and pay to ye ſaid W^m. ye ſaid ſowme of ane thowſand poundis contenit in ye ſaid acquittance, and to mak deliverance yerof to ye ſaid Maiſter Thomas betwix and ye ſaid feiſt of Lambeſs nixt to cum. For the quhilkis obtening, reporting and deliverance of ye ſaid acquittance & precept, the ſaid Maiſter Thomas bindis and obliſſis him to content and pay to ye ſaid Williame ye ſowme of ane thouſand poundis money foirſaid, in cais of ye foirſaid deliverance & precept beis deliverit w^in ye ſpace afoir ſpecifiit, to wit yerof now in hand ye ſowme of fyve hundreth poundis quhairof ye ſaid W^m. grantis him weill payit and ſatiſfeit, and ſall gif to ye ſaid Maiſter Thomas ane particular acquittance yerfor, and ye uyer fyve houndre^t. poundis in compleit payment of ye ſaid ſoume of ane thouſand poundis in cais foirſaid immediately efter ye deliverance of ye foirſaid acquittance & precept, thay being deliverit w^in ye tyme afoir expremit to ye ſaid Maiſter Thomas, conforme to ye premiſſes; for deliverance & payment of ye q^tk. laſt fyve hundre^t. pundis, the ſaid Maiſter Tho^as. & maiſter Michell Cheſholme, burges of Edinbur^t. as cautionar for him, bindis and obliſſis yame conjunctlie &

ſeverallie conforme to ye poyntis and effect of yis contract and in cais above writtin allenarlie, quhome to relief yeranent ye ſaid Mr. Thomas bindis and obliſſis him. And on ye uyer pairt ye ſaid Williame togidder wt. James Hunter, glaiſin wricht, burges of Edinburt., as cautionar for him, bindis & obliſſis yame conjunctlie & ſeverallie to ye ſaid Mr. Thomas that in cais ye ſaid Williame obtenis not. ye ſaidis acquittance and precept, or, being obtenit, makis na deliverance nor real offering yerof to ye ſaid Maiſter Thomas betuix & the tyme afoir apoyntit to rainder and pay agane to ye ſaid Maiſter Thomas ye foreſaid ſoume of fyve hundreth pundis deliverit be him at ye making heirof, and ye ſaid William ſall never crawe ye uyer five hundret. poundis afore mentionat nor pretend ony ryt. be ye foreſaid decreit and precept quhairupone the ſamyn procedit or promeis allegit maid be ye ſaid Maiſter Thomas for obtenyng yerof in cais ony was maid be him to yat effect in ony tyme afore ye making of yir preſentis, and ye ſaidis William bindis and obliſſis him to releif ye ſaid James Hunter anent his becuming caution for him as ſaid is. And for ye mair ſure obſerving and fulfilling of ye premiſſis, ye ſaidis pairteis and yer cautionaris ar content yat yis preſent contract be inſert and regiſtrat in ye buikis of ye commiſſaris of Edinburgh and haif ye ſtrenth of yer decreit wt. executoriallis of hornyng and poynding to follow yerupone as afferis. In witneſs of ye qlk. thing ye ſaid parteis and cautionaris hes ſubſcrywit yis preſent contract in maner following, day, ȝeir & place foreſaid. Before yir witnes.

IV. LETTER FROM THOMAS ARCHIBALD TO THE ARCHBISHOP OF GLASGOW.

My Lord, Efter maiſt humill commendatioun of ſervice, Pleis 3our L. yat Thomas Crechtoun, meſſar in Edr, quha is my gud frend in all yat he may in doin of his office, and hes ſend his ſon preſently to Pariis to Maiſter George Crechtoun, quha hes deſirit me to writ to 3our L. to help his ſon be ye awyis of Maiſter George his gud frend. Heirfor I pray 3our L. effectuouſly to help ye boy ſwa far as 3our L. may not hurt 3our L. ſelf, and yat his ſayer my perſaif yat 3our L. dois ſum thyng to hym for my caus. Foryer I raſaif in Julii laſt ane writting of 3our L. wyt ane proviſioun of ye chantorie of Glaſgo, & I haif doin wt it as wes ye ald wys in ye queir and chaptor of ye kirk of Glaſgo, and ſall keip ye ſamyn to ye tym 3our L. advertis me quhat ſalbe doin yarwyt, and yis committis 3our L. to ye eternal. Of Edinburcht ye xxvj of September 1569, be 3our L. ſervitor at his power,

THOMAS ARCHIBALD.

To his ſpecial gud Lord and maiſter, my Lord Archbiſchop of Glaſgo.

V. LETTER FROM THOMAS ARCHIBALD TO THE ARCHBISHOP OF GLASGOW.

My Lord, Efter maiſt hartly commendatiouns of ſervice, Pleis 3our L. I haif writtyn letly in ye moneth of September to 3our L. wyt Jhone

Gyb 3our L. ſervand of all ye procedinis betuix Willam Fowllar & me ſchortly. I wes conſtrainit to gyf him v^{c} lib. in hand and is oblift to gif him uyer v^{c} lib., he bringand me 3our L. diſcharge & precept yerof as ye cope of ye contrak beris quhilk I ſend to 3our L. wy^{t} Jhone Gyb 3our L. ſervand. Foryer, I pait Jhone Akynheid vij^{c} lib., & ſend wy^{t} ye ſaid Jhone Gib Jhone Akynhedis diſcharge & hes ye dwbill of it my ſelf, and als I haif paid Adam Allan, Jhone Allanis bruyer, uyer vij^{c} lib. conform to 3our L. precept. And now haifand ſik occaſion aganis my wil, man writ to 3our L. quhow 3our L. is ſummoned be ye perſwatioun of my Lord Glencarne and uyeris, 3our L. onfrendis, to compeir heir ye fourt of Januar nixt, as 3our L. wil perſaif be ye cope of ye ſaid ſummondis ye quhilk Willem Walcar hes ſend to 3our L., & I preſently wy^{t} yis ſendis ye cope yerof and als I ſend ye cope to ye Dein, prayand him to heſt it to 3our L. wy^{t} his mynd. I adverteſt 3our L. of yis at Lammas laſt, and in lik maner of my Lord Regenttis mynd to 3our L., bot as 3eit I cowld nevir [get] anſuir again fra your L., & preſently 3our L. pentionaris nor na uyer man of law wil procuir for 3our L., and ſwa, wy^{t}out 3our L. fynd ſome ramaid heiramenttis, I can perſaif na uyer thyng bot ye diſpoſitioun of 3our L. benefice to be gevin to M. David Cuningham, ſon to ye Lard of Cunninghamheid, bot ſend bettir or ellis to tak to hym of yis warddilit, for I perſaif na ramaid, yis cowrt ſtandand aganis 3our L. and M. Hendry Panneis, & Jhon Knox is aganis 3our L. extreamly, quha hes grit gyd in yis cowrt. Do heirin as pleſis 3our L. heſt, for [I] can fynd na ramaid heir, & ſwa far as I can get jugement intendis to wyſs ye ſamyn proſches aganis 3our L. bruyer Maiſter Andro of ye erſdenry. I adverteſt 3our L. heiref or Wytſonday laſt quhat my Lord Regent ſaid to myſelf in Edr and Sanctandrous, and I wreit my

oppinȝeon to ȝour L., and I wreit in lik maner to maiſter [Andro?] to ſhaw ȝour L. ye ſamyn and to confer wyt ȝour L. and to get me anſuir yerof, bot to yis day I cowld nevir get ane letter fra ȝour L. bot only ane litill tikat to me concernyng Willam Fowllar allenarle, nor ȝeit fra Maiſter Andro concerning ȝour L. of ye quhilk I merwall gritumle. I pray ȝour L. writ anes to me again quhat ȝour L. thinkis to be doin, & in lik maner I ſchaw yis to Maiſter Jhon Hay quha is grit in yis court bot I cwld get na anſuir from him yat wes gud, and he ſayis ȝour L. wil not lat hym knaw of ȝour L. mynd and quhow yan can he labor for ȝour L. or ony uyer wyt out ȝour L. wil & mynd had yairto. Bot alas I dowt it ſall cum now behynd ye tym; notyeles ȝour L. is wyſar nor I can writ to ȝour L. of ſik buſynes, prayand ȝour L. to tak ye beſt yarof. I wreit to ȝour L. diverſs tymis abefor quhow yat my Lord had diſponit yis preſent ȝeir as he did ye ȝeir abefor, and now yai ar takand ye fermis of ye iij^{xx}x ȝeiris, and intendis at ye day of yis ſummondis to ordin Maiſter David Cuninggam ſuperintendand, & yareftir to ſett all ye landis in few ferm to ſik men as yai thynk expedient. God prowid for ramaid to ye puir, as I treſt he ſall do at ye lencht, bot interim patitur juſtus. I wret divers & ſendry tymis to ȝour L. concernyng Caſtellmylk, and now my lord regent hes gevin ane gyft to ye Lard of Mynto, ȝour L. gud frend, of ye ſaid ward & mariage, & he hes ye baryn and intendis to marie hym ſchortly & to intromeit wyt his leving hym ſelf and to gyf nathing noyer for ward nor mariage, in ony tym to cum; and I man pay now at yis Martymes iij^{c} & l markis to ye Lard of Balgony of ȝour L. ſiſteris thouquhhar gud. I can writ na ſoryer to ȝour L. bot refeiris to ȝour L. anſuir agan and as foryer proceidis I ſall adverteis ȝour L. yerof. I miſter not to writ to Maiſter Andro nor ȝeit to ye perſon of Govan to

ye tym I get anſuir agan fra yam, & yis I pray 3our L. to lat yam knaw. And yis, comittis 3our L. to ye eternall. Of Glaſgo ye penult of October 1569, be 3our L. ſervitor at his power,

THOMAS ARCHIBALD.

Foryer, I can get na paiment fra Sir James Hamiltoun for Cambuſnethan, quha is awand iiij$^{c.}$ markis bygan, bot he hes no$^{t.}$ gotten his xix 3eir tak yat he hes pait for and I ſall keip it to ye tym I be pait. In lik maner ye Lard of Blakbarony is awand me ſaxteen lib., quha wil not pay bot x markis 3eirlie quha ſowld [pay?] xx lib. 3eirlie and I wil no$^{t.}$ tak it wy^{t}out he pay ye haill; & in lik maner Patrik Murray is awand me i^{c}xl lib. for Traquair Kirk, and ſik lik ye Jonſtoins for Driſdall are awand iij^{xx} lib. and ſiklik I haif nevir gottin paiment of ye halpeny landis of Carrick ſen my office of ye chalmerlanrie. Prayand 3our L. to writ to yir perſonis abovewrittin to pay, to ye effect yat I may ſend it to 3our L., for wy^{t}out 3our L. writin to Sir James & to Blakbarony and uyeris I wil no$^{t.}$ get ane penny fra yam,

THOMAS ARCHIBALD.

To his ſpeciall gud Lord & Maiſter, my Lord of Glaſgo, in France.

VI. LETTER FROM THOMAS ARCHIBALD TO THE ARCHBISHOP OF GLASGOW.

My Lord, Eſter maiſt humill commendatiouns of ſervice, Pleis 3our L. wit yat, be reſon of ye berar carying to 3our L., I thoucht it gud to

writ to 3our L. wyt hym anenttis ſumthing in his handis quhilkis I reſavit fra ye Lard of Blakbarrony, and all is in place as 3eit. Foryer, ye thing yat Willem Walcar had in his handis wes deliwerit to ye Lard of Fentre and as yet hes ye ſamyn, and I haif ye reſt, as Willem Walcar can ſchaw 3our L. and I wald be glaid yat all war tain fra me as 3our L. thinkis gud, for, thankis to God, all is weil keipet as 3eit & heirfor, gyf it be 3our L. pleſor yat I geif it to ony uyer, I wald be glaid yairof prayand 3our L. to adverteis me wyt ye berar of 3our L. wyl and mynd yairanenttis. Foryer, to lat 3our L. onderſtand yar [ar] 3eit in ye tennenttis hands in ye Louchtwood xvi ky, wyt ſum beir & aittis & yis 3eir reſtis in ye tennenttis handis. Ye Lard of Mynto intromettis wyt ye proffett yairof fra iijxxvij 3eiris to iijxxxij 3eiris & ay ſen ſyn ye Lard of Badnehet, my Lord Boidis ſon, & now preſently ye ſaid Lard of Badnehet in yis moneth hes tain down ye haill new place & hes tain it to his place of Badnehet; heirfor prayis 3our L. to adverteis me quhat ſalbe doin wyt ye ſaid ky, beir & aittis, for ye tennenttis is afrit, for ye deliverance of ye ſaid gudis & I wil not haif ado wyt yam wyt'out 3our L. command. And ye Biſchop heir hes ſet Stobo & Eddilſtoun in few, & now is ſettand Caſtaris. For uyer newis of ye contre & of frendis in Fyffe I remitt to ye Dein of Glaſgo & to ye berar heirof. 3our L. may credit yis berar as me. Heirfor I pray 3our L. of ſum of 3our L. wil & mynd. Yis committis 3our L. to ye Eternall. Of Glaſgo ye penult of Januar 1578. Be 3our L. ſervitor evir at my power to command wyt ſervice.

THOMAS ARCHIBALD.

To my gud Lord & maiſter, my Lord of Glaſgo, in France.

VII. LETTER FROM THOMAS ARCHIBALD TO THE ARCHBISHOP OF GLASGOW.

My Lord, Eftir my veray humill commendatiouns of ſervice, Pleis 3our L. I thoucht gud to adverteis 3our L. of ye weilfar of frendis in yis cuntre be raſon of yis berar Adam Allan, and I haif ſend wyt him to 3our L. vj grit forreſt cheis of ye beſt I cwld get for ony ſiluer. Yair wes na ſalmond yis 3eir in yis contray. I haif writtin ſendre tymis to 3our L. for ic. mark, quhilk my brudyer deliverit to ye perſon of Govan in Leithe at 3our L. laſt departing fourthe of Leithe, as he has 3our L. obligatioun of, ſubſcrivit wyt 3our L. hand & writtin be Maiſter Stevin Betoun perſon of Govan, and he is ryt importuin on me for ye ſamyn. Heirfor prayis 3our L. to adverteis me quhat 3our L. wil do to hym yerof, & ſal do gud will to ſateſſe him yerof. As to Jean Straquhain I think he ſall adverteis 3our L. of hir beſynes. 3our L. ſiſteris is weil & all frendis heir. I pray 3our L. to adverteis me quhat I ſall do wyt ye thing Williem Walcar left wyt me. I wald be glaid to haif it out of my handis for it is lik to [be] ane evill ſterit cuntray heir, as ye berar wil ſchaw 3our L. at lent. I can writ na thing yarof to 3our L. I think lang to ſe 3our L. hand writ. I wreit ſendre tymis to Willem Walcar concernyng ye Lady Blak-barronyis beſynes & nevir hes gottin anſur yairof, & my Lord of Mortoun trublis hir for ye Langcrit be raſon he hes gottin it in feu, & gyf ſcho had 3our L. hand writ yerof ſcho wald be out of dangar of hym, and yis I pray 3our L., gyf yar be ony thing 3our L. deſyris me to do, to adverteis me yerof, & I ſall leif nathing undoin yat lyis in my power to do, as knawis God, & evir eftir my power ſalbe rady to do

ye lik yerof to ye end of lyf I ſall contenu. Prayand ȝour L. to tak yis my writting in gud part, for in gud fayt it is ye thing in erd I deſyre maiſt to ſe ȝour L. in gud helt, and is deſyrus to heir of ȝour L. weilfar, albeid I may not mak ye wordyll as I wald, for it turnis oft to & fra, as ye berar wil ſchaw ȝour L. at lenth better nor I can writ, and committis ȝour L. to ye eternall. Of Glaſgo ye xxvj of Auguſt 1578. Be ȝour L. ſervitor evir to command, wyᵗ ſervice eftir my power,

THOMAS ARCHIBALD.

To his ſpeciall Lord & maiſter, my Lord of Glaſgo. In France.

VIII. LETTER TO THE ARCHBISHOP OF GLASGOW.*

Honnorabil traiſt freind, Efter my very hairtly commendatiouns, I wryt very few dayis paſſit unto ȝou be ane honneſt gentilman, our gud freind & weillwillair, and rememberis to heav craivit ȝour pardoun of my lang intermiſſioun fra wrytting, as now lykwayis I do, proteſting that it proceidit of na forȝetfulnes of my deutie towartis ȝou, naither ȝit of negligence; for giv I forȝet ȝou I wat not quhom on I can remember, in reſpect of the obligatioun I heav unto ȝou, and quhat heav I attendit on ſpecially thir tuelv monethis bygain bot to heav ſein ſumthing doin in effect for ȝour utilitie and contentement; and in caiſs the effect heav noᵗ followit conform to my intentioun and ȝour expectatioun, my painis war noᵗ the leſs, neither the expenſis inhaldin or dilligence ſpairit that

* I do not know by whom this letter is written. It evidently bears a feigned signature as well as address.—[Bishop Kyle.]

culd heav bein uſit be ony man, bot on the ane pairt the malheur of the tym, & the auctoritie of the perſoun quhom thay mak, as it war, pairty to 3ou, quhilk is ſo great that nain will tak ane dealling in contrair therof, and on the other pairt the laik of ane powar from 3ou to deal in 3our affairis hes randerit maiteris ſa difficult that as 3it we ar cum to nae onget in ony thing belanging 3ou. Laiſt of all it is not ſmall hender to the weillganging of 3our turnis that I frequent no^t^ Court ſo oft this quhyll bygain as I was accouſtomit to do, quhilk proceidis no^t^ of any diminitioun of his Ma^tie^s favour towards me, quhilk I heav mair aboundantly than I can be aibill to merit, neither 3it of alteratioun of the guidwill of my Lord Chancellair towardis me, bot only for ane new form of rigour uſit be my auld weillwillairris the miniſteris againſt me, becaus I wil not imbraice their new opiniouns, the quhilkis they are no^t^ aibill be ony reaſoun to perſuaid me or ony indifferent man therto. Suirly the nobillman quha is maid 3our pairty has na wyt of 3our hard handling, for being ane bairn & ſubiect to the counſell of otheris, & he quha is his tutour, to wit the Priour of Blantyir, has ſaid very honeſtley that he ſall be 3our freind, bot ſtikkis alwayis at ane ground; ſa dois the reſt of my Lord Duikkis freindis, to wit quha hes the powar quhilk dittis our mouthis bot ony forther, and treuly I wonder that 3e heav ſittin ſa far in 3our awin licht as never to heav ſend haim ſa meikill as ane procuratioun or factory, it being ane 3eir now ſinſs firſt I wryt unto 3ou for it, & althocht we haid gottin it of befor I am perſuadit we ſuld not heav found ſo great favour as is promiſit, 3it at the leiſt that ſchiſt wald no^t^ heav haldin us abak. Eſter that I haid cauſit ſerv inhibitiouns at all the kirkis, I raiſit very ampill letteris at 3our inſtance, conforme to the act of parlament, commanding the haill tennentis to anſur and obey 3ou, 3our factouris and

chamberlainis, of all deuties apparteining to 3our living, quhilkis, efter I haid cauſit Archibald Heigat put in executioun, they war very extraordinairly ſuſpendit, & very ſuin therefter the heall temporall landis of 3our living givin unto the Pryour of Blantyir, and he infeftit & ceaſit therin, to the end he may diſpon them to the tennentis & apply the ſiluer gottin for the feuis to my Lord Duikis utilitie, and the heall feuis diſponit that the Pryour ſall renunce the ſuperioritie in favour of my Lord Duik in his Ma^tie^ handis, and all this is foundit upon the leat act of Parlament, callit the act of the annexatioun of the heall temporall landis unto the crown, and althocht quhan this was in doing I for3et no^t^ to ſuit ſum pairt of the temporall landis to be uſit at 3our pleaſuir & applyit to 3our utilitie, no^t^ that ever I thocht 3e ſuld mak 3our prouffit be ſik ane mean, bot only that be 3our guid exempill in weil uſing of the tennentis of that mein portioun quhilk I ſuittit for 3ou, the reſt micht heav bein the better handlit of my Lord Duikis doairis. Bot all this I ſocht in vain, becaus na conſideratioun was haid unto 3ou, 3ae no^t^ ſa meikill as in reſerving 3our meidow or park unto 3ou, & quhat ſall becum of the Lochwod God knawis, for the Laird of Bannheith & the gaidman of Orbeſtoun ar contendand for it, althocht the beſt richt be 3ouris. Indeed baith 3our breithrein heaving bein rentallit into it, the Laird of Melgound has haldin Banhethis fieu abak, ſinſs my no^t^ being at Court, & hes willit me to wryt to 3ou in his favour; he ſayis quhatſoever he obtenis ſall be uſit as it ſall pleaſs 3ou to command; do in that as 3our wiſdom ſall find meitteſt. I proteſtit often tymis to his Ma^tie^ & to my Lord Chancellair that, befor 3e haid ſein ony kyndly tennent diſpoſſeſſit or wraikkit throuch 3our reſtitutioun, 3e haid raither heav bein onreſtorit 3it, and therfor beſocht his Ma^tie^ humbly in 3our name to heav ane

reſpect to the weil of the puir tennentis, (ane thing ȝe may rejoyſis in, that ȝe ar na way cauſis nor inſtrument of ther evil handling in caiſis they be hardly uſit,) for quhither ȝour reſtitutioun haid bein or not, this ordour wald heav followit; alwayis for the weil of the tennentis it was appointit that nathing ſuld be doin in diſponing of theſis feuis to the tennentis bot be the advyſis & conſent of his Mᵗⁱᵉˢ counſell. Quhow this ſall be obſervit I knaw not. Bot to return quhar we left. I, finding thir letteris ſuſpendit, notwithſtanding his Mᵗⁱᵉˢ guid will towardis ȝou, and my Lord chancellairis favour promeiſt oftintymis unto me, and, in particular at Monſr Bruce his arryval, his Mᵗⁱᵉˢ ſelf heaving aſſurit us that ȝe ſuld heav ȝour awin, (for ſo hes his hieneſs evir meinit,) I paſſit to Edinburgh & obtenit new letteris, efter my returning fra the North, and I becam cautioun myſelf that giv ony man had richt or titill to ony pairt of ȝour living that I ſuld be anſurabill to refound it again to their utilities. Sa, cuming to Glaſgo for putting in execution thir letteris as ſindry voyagis I haid bein ther of befor, I thocht guid befor I proceidit that way to forſpeak the Pryour of Blantyir, quho hes all the doing of theſis turnis, & finding very guid wordis bait of his brother, the Laird of Minto, and him, I conſentit to keip ane tryiſt with them & the reſt of my Lord Duikis freindis, ſik as, the lairdis of Luſs, Houſtoun, Duntraith, Barſcuip, the perſon of Renfrou & otheris, & at the day of meitting in Glaſgo they foundit them upon the act of parlament and offerit us boll for boll & penny for penny; for efter I haid delaitit ȝour eſtait at lenth unto them, & ſchawin quhou, fruſtrat of the commoditie of the heall feuis, ȝe deſyrit bot to enjoy the ſimpill rent, they ſaid it was reaſonabill ȝe haid that rent or alſmeikill in plaice of it, for they could not weil accord that ony body ſuld heav the poſſeſſioun of that bot my Lord Duik in

reſpect he haid gottin the heall temporal landis of his Ma^tie. I replyit, my Lord Duik micht reav you giv he pleaſit, quhilk I lipnit no^t ſoe it being baith againſt honnour and conſcience, bot he culd no^t of equitie by 3our awin conſent uplift 3our living, and for me I wald no^t for doubill alſmeikill in plaice of that tak upon me to quyt 3our awin proper rent. It cam at lenth to that, giv I had ane powar of 3ou. I ſayit I haid that meikill powar that quhatſoever I yeildit to in 3our name, I ſuld get barrounis in ony pairt of Scotland, quha wald be anſurabill 3e ſuld approve it, bot this contentit them not, except I haid producit ane powar in wryt, ſoe at that tym nathing was doin bot all thingis remittit to the ſaxt day of Februar in Edinburg^t befor his Ma^tie & his hieneſs counſell the quhilk day becaus I culd not keip, for ſik occaſiouns as I beliv he quha caireit my laiſt wryttis hes maid 3ou acquant with, I thocht it beſt that the Laird of Weſthall ſuld keip the day in my plaice with quhom I wryt at lenth to my Lord Chancellair & to ſik otheris as wes expedient to recommend 3our adois. In particular I wryt to the Pryour of Blantyir & pat him in memory of all that was ſpokkin betwixt us at the former tryiſtis in Glaſgo, and of the confidence I haid that, according to the guidwill profeſſit to 3ou, he wald not be ane henderance at 3ou under collour of my Lord Duik his weil & auctoritie (quhilk ſuld not be prejudgit be 3our intromiſſiouns with 3our awin) to get the full payment of 3our awin mein living, and althocht the laird of Weſthall was ſufficientlie inſtructit in all thingis quhilk had paſſit an quhilkis micht & aucht juſtlie to heav maid for 3ou, 3it all that he culd ſay was repellit quhan they onderſtuid we haid na powar, & the ſecond letteris quhilkis I obtenit againſt the tennentis lykwayis ſuſpendit. Treuth it is that the fruittis lyis in the tennentis handis onmellit with be the Pryour, for

he can heav na richt by 3our conſent, bot the thing they think to conſtrain 3ou to 3eild to, is to be content of ane of twa thingis, to wit, either to lat them intromet with 3our living to hald them & put them in poſſeſſion finding 3ou or 3our factouris cautioun landit men or burgeſſis to mak payment to 3ou or 3our doairis of ſa meikil vittaill and ſiluer as 3our living extendis to, or then, giv 3e will no^t condiſcend to that, to offer 3ou als meikill vittaill & ſiluer lying in ane other plaice to be upliftit be 3ou or 3our chamberlainis as it is thocht for my pairt, althocht I haid ane powar never ſo ampill, I wil never tak upon me to 3eild either to the ane or the other of thir by 3our awin expreſs conſent or directioun, for quhat guid or advantage I may procuir 3ou be my painis & dilligence I will do it, bot I ſall never be the inſtrument to 3eild to ony thing may hairm 3ou. I heav no^t omittit at ſindry occaſiouns to deplor 3our eſtait to his Ma^tie, quhaiſs hieneſs ſuirly lykis weil of 3ou & wald willingly ſie 3ou to heav 3our awin living & payit of 3our dettis, bot all that effectuattis nathing, becaus they mak my Lord Duik pairty. Laiſt of all, quhen I ſend the copy of 3our laiſt letter to my Lord Chancellair to be impairtit to his Ma^tie, he piteiit 3our eſtait ſa meikill that his hieneſs did 3ou that honnour to ſay, Alace, it is ane great pitie that ſa guid & honneſt ane man ſuld be ſa evil handillit & reprochit, greatly [be] ther ingratitud quho, being detfull unto 3ou, wald no^t mak 3ou thankfull payment. I find lykwayis ane guid will in my Lord Chancellair to 3ou as 3e knaw he hes bein 3our great freind, bot for the reſpect born to my Lord Duik noin will tak ane direct doing for 3ou, except I & thoſs quha ar 3our awin, quhaiſs auctoritie is no^t aibill to bear furth 3our guid caus without his Ma^tie tak ane conſideratioun in it, and that his Ma^ties counſell remonſter unto my Lord Duikkis tutour and his doairis that his Ma^tie will not heav 3ou moleſtit

in poſſeſſing 3our awin for 3our lyftym. The langſumneſs of Monſr. Cheiſholmis tary ther hes doin evil mony wayis, & hes henderit 3ou in particular greatly, for, haid we either gottin the procuratioun or the obligatiouns, na dout we haid put maiteris to ſum ſtand and certainly we haid retirit ane pairt of the dettis, quharas now we get nathing bot fair wordis and ſkairſly that of them all, and this is not, I may aſſuir 3ou, for falt of craiving; for giv Weſthall has bein aniſs, he hes bein thrie or four tymis expreſſly at them all, and I at the maiſt pairt of them all with him, bot I am na way of opinioun that 3our proffit can be maid without the obligatiouns be haid, as ſyndry tymis of befor I made 3ou forſein. Mr. William Erſkyn, perſoun of Campſie, perſeuis the tennentis for the half fermis of this 3eir, in reſpect of ane act of counſell maid in his favour, that notwithſtanding 3our reſtitution he ſuld heav the Witſonday mealis, quhilk, be my Lord Chancellairis advyſs, becaus 3our reſtitutioun at the beginning was difficil to be obteinit, as 3e knaw, we gainſtuid not, untill 3e ſuld heav gottin 3our reſtitutioun ratifeiit in parlament, ſa now I heav gottin Willyiam Heigait and his ſoune (quha baith laikkis na affectioun to do 3ou ſervice) defend that actioun befor the commiſſair of Glaſgo, and, except we get wrang, 3e can reſaiv na ſkaith that way, for incaiſs the tennentis micht be movit at the perſuaſioun of ſum of 3our onfreindis and evilwillairis (of quhom 3e heav ſyndry, althocht nain be 3our deſerving,) to mak payment to Mr. Willyiam Erſkyn, 3it it can not ſtand of the law, and, 3e getting juſtice, they will be decernit to pay it over again. He hes caufit raiſs letteris of doubill chairging upon the tennentis, bot I ſall caufs wait on the calling of it baith be 3our procuratouris Mr. Alexr. King & Mr. Hendry Balfour, and lykwayis by Mr. Edward Froſter quhom to newly I heav wryttin to, heaving bein deſyrit be himſelf to

hald hand to all 3our adois, and for this occaſioun I heav wryttin to my Lord Chancellair & ſik otheris Lordis of Counſell & Seſſioun as ar 3our beſt freindis, to the end that at all occaſiouns he may heav acceſs to them to traivell in 3our affairis. Giv 3e find this agreiabil quhill the occaſioun may ſerv, that I may retturn myſelf to the doing of them, guid it is; otherwayis we ſall appoint quhomever 3e find meitteſt. I am ſuir the 3oung man wantis na guid will to do 3ou ſervice, &, be certain of ane thing, that nathing ſall be neglectit or omittit that ſall be in my powar, or ony credit or moyen that I may mak, as lykwayis Monſr. Bruce and the Laird of Weſthall dois quhat in them lyis to ſie 3our turnis gang richt and to 3our contentement, as, giv ever I heav the hap to meit with 3ou, I ſall mak 3ou acquantit with. I will aſſuir 3ou the laird of Weſthall is ane guid craiver, althocht he cumis litill ſpeid, and for that occaſioun I heav thocht it the better, ſinſs he hes tareiit ſa lang at haim, that he now remain quhill we ſie quhat directioun 3e pleaſs to ſend haime to us be Monſr. Cheiſholme, quhom we lang very meikill for. Sa it will pleaſs 3ou to mak his excuſis at his capitainis handis that he be not in perrell to tyn his plaice, for he abaid alwayis 3our advyſs or his ſounis to heav remainit heir or returnit ther, as 3e ſuld heav thocht maiſt expedient; and this is in ſume the onpleaſand diſcourſs of 3our affairis in Scotland for the preſent, quhilk I houp ſall gang better quhen 3our power ſall cum haime, untill the quhilk tym 3e may be certain that, althocht preſently we haid ane decreit in 3our favouris, 3it no man will acknowledg us or mak payment. I pray 3ou, Sir, not to be diſcouragit with any thing that paſſis, bot to do the liklieſt & the beſt conform to 3our prudence, and certainly in reſpect of the premiſſis I think 3e ſall not find it impertinent to mein 3ourſelf be 3our awin letter baith to his Maᵗᵉ and to my Lord Chancel-

lair, latting his Ma^tie. onderſtand in effect that quhilk is of veritie, to wit, that it ſall be onpoſſibill to 3ou to continew any langer in that chairge (being ſa far ingagit as 3e ar alredy, and 3our living taikin fra 3ou then) except his Ma^tie. interpon his auctoritie to lie 3ou anſurit and obeyit of that quhilk is 3our awin, for, althocht 3our hairt be alſs guid & loving to do his Ma^tie. maiſt humbill ſervice as ony other ſubjectis his hieneſs hes in the warld, having born furth at all tymis ſa honorabill rank baith in his Ma^ties. motheris tym of happy memory, as alſo, in his hieneſs awin tym, that 3e cannot now liv on the air, ſa 3e will ſchortly therefter at the farreſt be at ane point in all materis, & conforme thereto 3e may mak 3our reſolution. 3e knaw this lang tym I heav not bein accouſtamit to wryt to 3ou any forther of the eſtait of the cuntraith, ſaiffing only of his Ma^ties. guid health & proſperous eſtait, quhilk, praiſit be God, continewis in the ould mainer as 3e wald wiſs it, and his hieneſs for the preſent is in Edinburg^t accumpaneiit with the Erillis of Huntly, Bothwell, Mairſchell, Mar, and ſum otheris of the nobilitie, with my Lordis Chancellair, Theſaurer, Juſtice Clairk, and other ordinary officiaris of the crown. Ther was great appeirance of troubill for ane ſlauchter comittit be the Laird of Geicht upon ane guid brother of his awin callit Jhon Keith, I remember no^t his ſtyill, and all theſs quha war at that deid, ſolmond to onderly the law, and almaiſt all put to the horn. 3e the Erill of Huntly himſelf commandit be his Ma^ties. letter to exhibit the Laird of Geicht (quhilk he uſit great diligence to heav obeyit, bot culd no^t apprehend him) gif it was poſſibill, bot now his Ma^tie., alwayis as ane loving faither and cairful prince deſyrous to ſie all his nobilitie in unioun and perfyt cheritie, we houp ſall tak this maiter up, and agrie it, as lykwayis ſattill all other jeloſies quhilkis hes

bein of leat. His Ma^tie hes in lykmaner of leat reſaivit my Lord Hereis in favour, althocht ſchort quhyll of befor ther was ane proclamation directit furth to heav riddin againſt him for not compeiring to ane particular day to the quhilk he was ſolmond; ſo his Ma^tie is alwayis clement, and willing to ſie all thingis gang weil. God preſerve his hieneſs. Ther hes bein of late ane gennerall aſſembly of the miniſtrie at Edinburg^t to the quhilk mony barrounis aſſiſtit, and mony thingis war toullit to and fro bot few thingis ſolidly reſolvit. Ther heall ſcoip was alwayis for the wrak and utter overthrow of all catholikis, and ſuirly, giv we haid no^t givin us be God ane mair clement and graciouſs ſoverain, nor they are ony wayis mercifull, all the catholikis in this cuntraith micht account their eſtait very difficil. Bot, praiſit be God, his Ma^tie & his counſell ȝeildit no^t to all their reſolutiouns and I dar tak it upon my conſcience they ſet out many thingis maiſt falſly on the puir catholikis, to wit, that the Erill of Huntly haid erectit the meſſe publikly in the north,—that his oncle haid inſtitut ane ſeminary in the auld town of four & twenty ſkollairis, and diſtributit gold unto them,—that the abbot of New Abbay had ſaid meſſe to my Lord Hereis on Zuillday,—that the Catholikis of Scotland haid reſolvit ane maſſacre againſt them, with mony other ſik maliciouſs inventiouns to render the puir ſimpill catholikis odious to ther ſoverain and to the peopill, thingis quhilkis cam never in mennis thocht, for it was a likly maiter to be trew, that ane few number of peopill as the Catholikis were aibill to maſſacre ane infinit multitud as ther is of the contrary religioun in this cuntraith; bot this is litill of ther policy, quha inventis thir and ſiklyk thingis, bot God knawis the ſecreittis of all hairtis. They heav of leat maid ane new ſaiſſoun of excommunicating Glenbervy, Fyntrie, all the faitheris of the Societie heir, Mr. Jamis

Mortoun, the Abbot of New Abbay, Mr. Jaimis Cheyn, Mr. Jaimis Setoun, Mr. Marc Ker, Mr. Jhon Scot, and ſum otheris, & uſis menaſſing to excommunicat them quha ſall reſaiv ony of thir. Mr. Jaimis Gordoun at his Ma^tie^s command was ſend be my Lord his nepvo to court, & was ther very lovingly reſaivit of his hieneſs & ludgit in the Aibbay. His Ma^tie^s ſelf did him the honnour in preſence of ſyndry of the nobilitie and counſell, and of dyverſs miniſteris, to enter in very pleaſand and familiar conference upon certain controvertit headdis of religioun, and, as is reportit, his hieneſs & Mr. Jaimis agreiit very weill baith of juſtificatioun and predeſtinatioun. In ſchort that Mr. Jaimis, heaving at his Ma^tie^s command put the ſommair diſcourſs of ther conference in writ & ſubſcryvit it, his Ma^tie^ thocht it ſo conform to that quhilk was condeſcendit upon in effect, that he ſaid to Mr. Jaimis he wiſt weil that, heaving 3eildit to ſik thingis, he durſt never return amang the Jeſuiſtis. He replyit to his hieneſs that he wald not only tak upon hand to cauſs all the Jeſuiſtis bot lykwayis all the Catholik princis in Europe [ſubſcrive?] theſe twa headdis, as they war aggreit upon betwix his Ma^tie^ & him. So Mr. Jaimis is ther as 3it abyding his Ma^tie^'s pleaſuir, and, althocht the miniſteris wald heav had him wardit in Edinburgh ever quhill ane ſchip haid bein rady to heav ſend him away into , 3it his hieneſs wald not 3eild therunto. Mr. Will3em Creichtoun, be his hieneſs tollerance and permiſſioun, is with the Erill of Bothwell in cumpany for ane tym, quhill he get ſum ordour for the dettis quhilkis ar auchtand unto him in this cuntraith. I heir him to be in guid health. God knawis quhar Mr. Edmond Hay is, for I wat not; 3it I traiſt he may be louſs and livand, as we ſay. I heir that puir Mr. Jhon Dury is tiſic, quhilk 3e knaw is an incurabill diſeiſs, 3it it is reportit that he hes guid couraige. The Biſchop of Dumblain hes

almaiſt bein continually ſeik ſinſs his cuming in Scotland, and now, being ſumthing convaleſcit, I think wald giv his umeſt 'claith to be in the Chairterous of Grenoble. Suirly he is eſteimit ane very honneſt and diſcreit prelat and is 3our maiſt affectionat freind & weil willair, quhowſoever they ſpeak their pleaſuir of him heir in this cuntraith. He hes him very hairtly commendit unto 3ow & wald maiſt glaidly be quhar 3e ar. Sa wald I myſelf, as God juge me, and wald giv thryiſs the pryce of my voyage to heav ane dayis conference with 3ou. We are ſa troublit heir with ſuliche fantaſtique bruittis of ane Spainiſche navy, quhilk, becauſs I can never heir any certainty of mair nor all thir 3eiris bygain, I tak to be ane plain chimera or ane imaginary airmy. In the mid tym it leaves not to cauſs the puir catholikis to be the mair miſlykit of heir be the miniſteris as if they war cauſs of all evil, bot, as ſaid is, we thank God ane thouſand tymis, quha has bein ſa graciouſs unto us as to heav gevin us ſo mercifull and clement a prince, and, as God judge my ſaull, I durſt tak it upon my conſcience that na miniſter in Scotland menies ſa uprichtly to his hieneſs ſervice and quyetneſs of the cuntraith as the few nomber of Catholikis dois quha ar heir, at the leiſt I beteath that Catholik to the devill quha ſall no^t be rady to war his lyf and all that he hes in his hieneſs ſervice. Quhen the miniſteris pleiſis, they will think better of them quha never maid them occaſioun to heat them, giv praying for them daylly be guid occaſioun to conciliate their favour, for we uſe na prayairis of vengeance as they do, ſa termis it ther landſwartis reidairis. The Colonel Stewart is arryvit in Scotland about the tent day of Februar. He cam fra Melſtrang and out of Denmark, ſor it was ſuireſt paſſaige. He hes bein continually ſenſyn in court beſyd his Ma^tie, quhar he is 3it. The gudman of Ducher and I commendis us very hairtly to Robert

Anderſoun our guid friend, quha contriſtat us very meikill with the firſt certain newis quhilkis he ſend us haime of the defait of the unhappy reiſteris, quhilk a lang tym they wold not lat licht in this cuntraith. We pray ȝou mak our doleances with him of the ſaid defait, ȝit we are blyth that the cuntraith of France is deliverit of the tyranny of ſic cannaille be the vertew & valeur of Monſeigneur de Guiſe, quhom God throuch his providence hes ſo wonderfully aſſiſtit. We culd do na mair bot pray for his excellence, and thankis God of the good ſucceſs. The king of France may think himſelf happy to heav ſik ſubjectis. Piter Fiſcher was na thing ſorry of theſs newis, quha hes him hairtly commendit to ȝou and to Robert Anderſoun. I aſſuir ȝou, Walter Makpaitrik is ane guid compaignoun & fendis weill for himſelf and otheris. He bydis oftentymis with Mr. Jaimiſoun, quha is now in full eſperance to ſpeak with the man he hes chieflieſt to do with. Lat this letter ſerv for Robert Anderſoun of all our pairtis. ȝour particular friendis in thir pairtis ar blyth & commendis them all hairtly unto ȝou & langis meikill to heir of ȝour guid newis, quhilkis they expect with alſs great devotioun as ȝe do ouris. The Laird of Carmichael hes bein aniſs or twyſs at Berwick for keipping of guid ordour upon the bordouris. My Lord Hunſdown is ther preſently quhomwith Carmichael hes delt, and, althocht ſyndry raiving bruittis heav paſſit, ȝit we onderſtand all thingis ſall abyd peacibill, for heir it is ſpokkin that Ingland is [in] ane great fray for fear of the Spainiſche airmy. I can not be perſuadit that they heav any juſt occaſioun to be in ſik fear, & quhatſoever rumour paſſis heir of the ſaid airmy they cum only be the way of Ingland, and ſa we tak it only to be ſubtill inventiouns to mov his Ma^tie^ and the peopill to put at the Catholikis, and this is dung in ſik ſort in the miniſteris headdis that they cauſs all the

pulpeittis to ſound of it, bot as ȝit never ane of them opnit ther mouth to find falt with the cruell mourther ſo treſſonabilly executit and ſo barbarouſly againſt that maiſt nobill princeſſe of guid memory. The guidman of Ducher prayis Robert Anderſoun to cauſs his cofferis be keippit as he left them, quhill he ſend him forther advertiſement. We luik that ȝe will omit na comoditie in makking us advertiſſit fra tym to tym of ȝour eſtait, and, althocht we be ſweir, be ȝe diligentis. Giv ȝe ſend ony particular directioun to us be Paitrik Setoun tuiching ȝour awin adois or any friendis, think no^t^ that it is cum to our handis ſinſs himſelf is detainit, & for that occaſioun I thocht not meit my brother ſuld cum towards ȝou at this tym, ſeiing they tak gentilmen and deteinis them quha has na thing to do bot for ther awin privat effairis, quhilk for my part I eſteim ane great wrang. Lat Doctour Blacwod, Mr. Jhon Hammilton, and all other our cuntraithmen ther, without omitting Monſ^r^ Bellenden, find heir our maiſt affectionat commendatiouns, to quhaiſs devotiouns we commend us, as we ar not forȝetfull of them. I beliv in my laiſt letter to heav recommendit unto ȝou the ȝoung laird of Leithintoun, baith for my Lord his uncles cauſs and for his awin; treully he beheavit himſelf weill in this cuntraith all the tym he remainit, and, I houp, ſall mak ane ſufficient man with tym. The Laird of Seigy is laitly deceiſſit, and the Priour of Pluſcardy hes obteinit his ordinairy plaice in ſeſſioun, and S^r^ Jhon Setoun hes gottin the extraordinair plaice, ane very honneſt and deſcreit gentilman, and ȝour great freind. Syndry of the Erill of Huntlyis freindes ar preſently paſſing to court to him. As ſchippis ſall pairt, ȝe ſall be advertiſſit heirefter ſchortly quhow thingis ſall happin to fall. I wryt no^t^ to Monſieur Cheiſholme, expreſly luikking for his awin cumming haim hourly. God ſend him weil hither, for

he hes bein lang luikkit for. I pray 3ou, S^r^, to commend me to Capitaine Froſter and ſchaw him that his brother and all freindis he left behind him ar in guid health and langis very meikill to heir of his guid newis. I ſend of leat ſum letteris of Monſ^r^ Baillzie to him, quha commendis him hairtly to him and fairis weill. Sa remembering na forther preſently, & the ſchip being rady to louſs, I cunclud and ſendis 3ou thir letteris only be the ſkippeure Cannoy, quha is ane honneſt man, to be delyverit to Hary Tod or in his abſence to Thomas Fairly; efter heaving lattin 3ou onderſtand of 3our ſiſter and litil niepſis weillfair, I commit 3ou to Goddis protectioun. From the houſs of ane freind and weilwillair of 3ours, this ſevint day of Marche, efter 3our new count, 1588.

3ouris aſſurit freind to be commandit,

DAVID DAVIDSOUN.

To his very aſſurit guid freind, the guidman of Caſſein3ie, preſently in Pairis.

IV.

LETTER FROM SIR WILLIAM MAITLAND OF LETHINGTOUN TO JAMES BETOUN, ARCHBISHOP OF GLASGOW,

XXVIII AUGUST M.D.LXXI.

Key to the cypher used by Maitland of Lethington in his letter to Archbishop Betoun

To face Page 59

TRANSCRIPT OF A LETTER WRITTEN IN CYPHER BY SIR WILLIAM MAITLAND OF LETHINGTON FROM EDINBURGH CASTLE, TO ARCHBISHOP BEATOUN.*

XXVIII AUGUST M.D.LXXI.

MONSIEUR,

LAK of commodity of trufty bearars hes this lang tyme ftayit me fra wryting 3ou, fair aganis my wil; wherby I was not abil to informe 3ou of the ftate of materis heir as I wald: quhilk (I dout nocht) hes bein na fmal prejudice to the Quenis caus. I have had commodity aneuch to wryte her Majeſties ſelf, bot neither to 3ou nor Monſieur de la Mothe, ſen the interception of Johne Cheiſholme befor nou. I onderſtand be her Majeſtie's wryt ſcho hes ſufficiently informit 3ou of that miſſor-

* Endorsed in the Archbishop's hand, "R^t^ the first of October, 1571, Lethington." At the end of almost every sentence in the original are inserted, in ordinary characters, a few French words, having no meaning in themselves, nor reference to the context. They have been put in merely to puzzle the decypherer, and are left out in the transcript.—[BISHOP KYLE.]

tune, as alſua of the taking and detening of Dumbarton, quhilk put us in a great ſtrait, and the caus in parril of overthrowe, if God had not movit us to prevent the danger with diligence, and ȝit it put us in a very hard cais. It is convenient ȝou knaw the ſtate of Scotland treuly as it is, quhairof ȝou mon mak the beſt, be uttering or diſguiſing ſa mekle as may ſerve the turne, and maiſt move the king of France to mak ſupport. Quhatſomever opinioun we have had that a great nombre of Scotland favorit the Quene, and miſlykit of her enemies, ȝit be experience we find bot feu that takis the mater to heart. Mony we fand that, in privat conference with thair freindis, wald lament hir caus, and be wordis profeſs that thai wiſh weil to hir majeſty, and ſemis to miſlyk the preſent governement; but now we have put the mater to that point that dead muſt try, quha wil ſet forward hir caus, and quha not. We find very feu quha puttis thair hand to the pleuch. Feue wil mel in the caus, or dip erneſtly ather to defend hir frendis, or invaid hir enemeis. ȝou knawis be the letteris and memoiris, ſent to ȝou in Apryl bygane a ȝeir, in quhat termis we then ſtud, and quhat nombre of noblemen maid ſum contenance and demonſtration that thai wald then ſet furth the Quenis caus, quhilk company was diſperſit to ſindry placis, be the incoming of the Engliſmen in May bygane a ȝeir; ſen quhilk tyme, for na labouris culd be maid, that nombre culd never to this hour be aſſemblit again in a place. From the firſt day of September laſt was til a great part of winter was paſt, the mater was driven onder eſperance of the treaty quhilk the Quene of Ingland had in hand, and men had ſome houp, be hir meanes, it wald be brocht to ane accord. During that tyme mony gave guid wordis, but na nombre of noblemen culd be movit to aſſemble in a place. Excuſis war ay foundit upon the incommodity or onſeurty

of the roum to meit in; and the place that was thocht be ane end of thaim, was ay found incommod for the reſt. Alwayis a general excus was for al men that, if Grange wald declair himſelf in the quenis caus, thai wald al concur; for without him the mater culd not be borne out. Grange had begun reaſonbly weil with thaim lang befor, ȝea immediatly efter Murrayis deathe. For not only at thair requiſitioun, and for forderance of the quenis caus, he put to liberty Chatelherault, Seytoun [2] & Herries, the ſheref of Ayr, Sir James Hamiltoun, and myſelf, being al priſoners at that tyme; but alſo, being then proveſt of Edinburgh, brocht be his meanes thair aſſemble from Lychtguo to Edinburgh, and maid the place ſeur for thaim, quhilk gave a great contenance to the Quenis caus, daſchit hir adverſairs, and gave thair caus ſik a deadly wound, that, if it had not bein revivit be the forces of Ingland, it wald then bein ſubvertit. For a forder declaration, quhan the Quenis enemeis war al aſſemblit in Edinburgh to cheis Lennox regent, though Grange wes deſtitut of al confort of the Quenis favorars quha war far from him, ȝit he wald nather be preſent at thair convention for his conſen to thair nomination nor approve it, though he wes erneſtly preaſt thairto be the Quene of Ingland's agent in hir name, and inthreatenit, if he did the contrary. Being requyrit to ſchut the gunnis of the caſtle the tyme of thair proclamation of thair regentrie, he not only refuſit, but alſo profeſſit in plain termis that he wald never recognos him for a lauful magiſtrat. Thairefter, at thair pretendit parliament, he refuſit the ſueird, ſceptre and croun, quhairby al ſolemnity was kepit thairfra. Al thir heidis culd not ſatiſfy the Quenis freindis, but or thai culd be brocht togither, he behuiffit to proceid forther, quhairby it apperit, (as ſenſyn it hes proven treu in effect,) that mony ſocht ſubterfuges. Quhilk

quhan he perſavit, quhayras of reaſon thai aucht to have preaſt him, he was content to preas thaim, and wrait ſeverally to every nobleman that had profeſſed the Quene guid wil, requyring thaim to repair to Edinburgh, and he wald plainly join with thaim in the Quenis caus, and mak Edinburgh only patent to hir freindis, and debar from it hir enemeis. The inferiour ſort of the nobility anſuirit, if Chatelherault, quha then was in Argyl, Huntly and Argyle wald cum to Edinburgh, thai wald concur with thaim. Chatelherault and Argyle anſuirit, if Huntly & I, being then in the north, wald cum firſt to Edinburgh thai wald follou. Sua was the hail bourdin laid on Huntly & me; and at that tyme very hard for ony of us to cum, the paſſage being ſo dangerous, and ſo hatit be our enemeis, that al that ever we poſſeſſit wald not have ſavit us; beſydis that at that ſame tyme, I was ſo diſeaſit in my perſone, that I was nather abil to ryd nor gang. 3it knawing that if I refuſit, it wald ſerve for a ſtay to the reſt, I ſet al danger aſyd, and quhair I mycht not be careit be land, I com be ſey, and, almaiſt bayth at ane tyme, Huntly and I, about the ſecond of Apryl laſt. Chatelherault com as ſoun as he mycht. The Lord Home hes bein heir thir ſeventeen monethis. The Lord Maxwel, Herries, & Lochinvar com at the firſt requiſition. Argyle & Boyd com the twelfth of May, and, efter thai had tareit three or four dayis, ſlippit away, quhan we had maiſt ado with thaim, we being beſegit in the town, and our enemeis in the abbay and Cannogait. Senſyn we ſau them not again. Of the hail reſt of the nobility never ane hes aſſiſtit us ather with his freindis, forces, or ſubſtance, nor 3it has a baroun of the hail realme comit to tak our part, at ony tyme, but only Lothinvar, Farnyhaiſt, and Balcleuch. This is al the aid we have had within the realme, and of this nombre nain remanis ordinarly but Chatel-

herault, Huntly and Home. Chatelherault hes ordinarly na forces, but a very quyet houſhold, not twelve perſonis, becaus of his poverty. Huntly hes nane of his freindis heir, but indeid hes ane honeſt houſhold and is at great charges. The Lord Home is not abil to beir a great port, as Ingland inhabitis his houſis, & kepis that hail cuntre in ſubjection, and intromettis with his leving. Sua that al our force ſtandis be wagit men. Thir ar erneſt on the advers part, and conjurit enemeis to the Quene: Lennox, Mortoun [7], Mar, Glencarne, Buchane, Glammis, Lyndeſay, Ruthven, Methven, Cathcart, Uchiltre, Sempil. Thair concurris with thaim at al tymes, conventions, & aſſembleis, Craufurd, Montrois, Monteyth, Maſter Marchel, Maſter of Arrol, Yeſter, Borthwic, Drommond. Within thir twenty dayis, Argyle, Eglintoun, Caſſillis & Boyd ar aggreit with thaim, ſubſcryvit and profeſſit the young prince obedience. Ther was ay traffik amang thaim but nou ar *

. Rothes, Ogilbe, Forbes, Oliphant & Simmervel, though thai join not plainly with thaim as 3it in thair awin perſonis, 3it thair freindis and ſervantis obeyis al thair proclamations & comis to thair gatherings as weil as the reſt. Seytoun [2], Fleming [8], & Leviſtoun ar out of the cuntre, quhairthrou thair tenentis obeyis thaim as the reſt dois. Athol kepis himſelf at hame, & he nor his tenentis mellis with nather ſyd, and obeyis nather of thaim. Be this 3ou may perſave thai have ane univerſal obedience, except within Edinburgh, and a feu partis far diſtant yairfra. Thai intromet peaceably with the hail revenues of the croune, and thriddis of beneficis; thai have, beſydis thair awin

* The letters here, according to the key, are thortoutendit. Something is probably wrong in the original. The general meaning of the passage is clear.—[Bishop Kyle.]

levings in thair handis, the biſchoprik & Pryeure of St. Androis, the biſchoprik of Glaſcou, Dumblaine, Arbroth, Paſlay, Scone, Kilwynning, Coldinghame, Hadingtoun, & North Berwik, the maiſt of Chatelherault's leving, Fleming [8] & myn, quhilkis in the hail wil extend to a great ſoume be 3eir and makis thaim abil, beſyd the ſupport of Ingland, to beir great charges, and ſuſtein mony wagit men bayth on fut & hors. Be this 3ou juge quhat difficulte we have to beir out our quarrel, & 3it we are not a quhit diſcouragit nor intendis to ſchrink, but houpis, be Goddis grace, with the King of France's ſupport, to bring it 3it to a guid end, in diſpyt of al our enemeis. It is lang ſen we proclamit the Quenis authorite, and be parliament, in the maiſt ſolemne maner we culd devys, fand the pretendit dimiſſion of croune, the coronation of hir ſoun, and al that followit yairupon, nul. We have haldin a parliament in hir Majeſtie's name in this moneth, and yairin forfaltit a nomber of her enemeis. The parliament 3it runnis, and, as our adverſairs intendis, within two or three dayis, to forfalt, in yair maner, the maiſt part that aſſiſtis the Quene. We intend at the ſame tyme to forfalt al the principallis of our enemeis. We have brocht Edinburgh to hir perfyt obedience, except ſa mony as hes left it. The hail weir hes bein ſen Apryl, and 3it contineuis betwin Leith & Edinburgh, and is brocht from al the reſt of the realme to thir tua tounis. Though our adverſairs had the forces of the hail realme, have thaim lyand in quarters, and a doubil greater nomber of wagit men nor we, 3it to this hour (prayſit be God) thai have not advantage of ane man of us. For if thai gat at ony ſcarmouche the overhand of us, God ſend us a recompence within aucht dayis efter. Thai have maid great braggis thir dayis bygaine that thai ſuld haſard al thair lyvis, or enter in this, quhilk

is ſa weil fortifeit and provydit, that thai are conſtrainit to put water in thair wyn. God knawis quhat ſtrait we have bein in for payment of our men of weir, in quhom our ſtrenthe conſiſtis, beſydes the charges of the Caſtle, quhilkis man be great, for it is the only uphold of the Quenis cauſe. Al the money we have ȝit reſſavit from France is only twa thouſand crounis, and ane thouſand piſtolittis, quhilkis Mr. James Kirkcaldy brocht; of quhilk ſoume was deducit the expenſis of his voyage, and tranſporting of the money, and a ſmal portion of that money Johne Cheiſholme brocht, quhilk was put aſyde, and ſavit, quhan he and the reſt was takin. Sua that the hail ſoume reſſavit as ȝit is littil mair nor wald entertaine the Caſtle thir four monethis bygaine, lat be to pay our men of weir. We have borrowit from merchandis, and employit the credit of al wald do for ony of us, and money is not eaſye to be had in Scotland preſently be ony meanes; and if ever money had inlakit to pay the wagis, the ſoldartis wald incontinent mutin, & leif us, quhilk wald be our utter deſtruction, and loſe of the cauſe without recoverye. Yairfor I pray ȝou remonſtre to the King of France the neceſſite, in ſik guid maner as ȝou thinkis maiſt convenient & wil beſt move him, to mak ſubſtantial ſupport, bayth with money and farder, as the cauſe requyris; and aſſeur him, his Majeſtie anis dippand erneſtlye in the cauſe, it wil be eaſye to reduce this realme to the Quenis perfyt obedience. For if the pepil ſau anis a force on our ſyde, thai wald al lief the advers faction, and tak part with us and then ſmal ſupport wald ſerve to manteane the cauſe, from [the] tyme the pepil war ſallin from thaim. Above al thingis preas that na delay be uſit in ſending money and men, if it be poſſible. For we wil be put to over great extremite if tyme be driven, and, if we be ſupportit, we have guid meanes to forther the action in ſa far as we

have this toun at command, quhilk is the principal. It wil be hard for the advers partye to gar the ſeſſion ſit in ony part of Scotland, as we have ſtayit the clarkis yairof in Edinburgh, with the hail bukis, writtis & proceſſis, quhilk wil be a great hinder to thair authorite. Though the ſupport of the Quene be coſtye to the King of France, ȝit I think he ſuld not plein the expenſis, if he conſidder that in caſe he leif us deſtitut, Scotland wil fal in the Quene of Inglandis handis, and becum at hir devotion perpetuallye. For the releif of the debt we have contractit to pay our men of weir, ȝou wil be ſa guid as anſueir the merchandis of the ſoume debourſit be thaim at the ſicht of our writ. This far towart the public. For ane thing I man requeſt ȝou in particulair, to wit, in favour of ane gentilman callit James Hamiltoun, ſoun to Jamis Hamiltoun of Neliſland, quha is ane of Chatelheraultis freindis, and my kinniſman, to ſave the Abbacye of Kilwynning from Glencarne, ane of the deſpytful agains the Quene, and ȝou in particulair, and hes taine the ſaid Abbay be Lennoxes gift. This gentilman was provydit to Kilwynning, upon ſupplicationis in anno milleſimo quingenteſimo quinquageſimo primo, pridie nonas Septembris, pontificatus Julii tertii ſecundo, quhan my Lord of Kilwynning (to quhom he is brother ſoun) was provydit to the coadjutorye of St. Androis. His bullis ar not in his handis, ſua he wil loſe the benefice. Heirfor I man pray ȝou to ſpeik to the Papis nunce to wryt to the court of Rome, to cauſe rais his bullis of neu, that the benefice may be preſervit from that tratour, and quhatſomever may be beſtowit ȝairon, ȝou may retein ſa mekil of the King of France or the Quenis moneye that ſuld be ſend heir, and I ſal cauſe advance als mekil heir. If it will pleis ȝou to do this at my requeſt, beſyd the common cauſe, (quhilk it wil forther,) ȝou wil oblis me to

3ou perpetuallye. Sua efter my maiſt humil commendation, I commit 3ou to the protection of God. From Edinburgh Caſtle the 28th of Auguſt.

To my vearay good Lord, my Lord Archebiſchope of Glaſgow, Ambaſſadour for the Q. Māty reſident in the Court of France.

DISCHARGE BY A SCOTCH MERCHANT FOR A SUM OF MONEY ADVANCED TO GRANGE & LETHINGTON ALLUDED TO IN THE PRECEDING LETTER.

Archibald Seigneur, marchant Eſcoſſois, Bourgeois de la ville d'Edimbourg en Eſcoſſe, ayant charge, comme il dict, de Alexandre Arbuthnot, auſſy marchant du dict Edimburg, confeſſe avoir eu et receu de noble homme Maiſtre Réné Dolu, treſorier et receveur general des finances de la Royne d' Eſcoſſe, douairiere de France, la ſomme de deux cens ſoixante huict eſcus [du] ſoleil audict Arbuthnot ordonnée par le ſeigneur de Puiſguillon, intendant des affaires et finances de la dicte dame, par ſon ordonnance du vingtieſme jour du preſent moys pour ſon rembourſement de pareille ſomme, qu'il a fournye et delivrée en Eſcoſſe par forme de preſt aux ſeigneurs de Ledinton et de Granches, pour employer au ſervice de ſa majeſté, comme appart par le dict mandemant, et reſcription des dicts ſeigneurs, en dacte du vingtungieſme jour de Juing dernier, dont le dict Seigneur eſt porteur, de laquelle ſomme de deulx cens ſoixante huict eſcus le dict Seigneur ſe tient content, et en quicte ſa dicte majeſte, les dicts ſeigneurs de Granges et Ledinton de la, et tous aultres enſemble de tous deſpens, dommaiges et interests, que ledict

Arbuthnot pourroit pretendre contre icelle dame et les dicts ſeigneurs, en default de payement de la dicte ſomme au terme, et ainſy quil eſt porte par la dicte reſcription, et les en promect aquicter envers ledict Arbuthnot et tous aultres qu'il appartiendra, et conſent que l'obligation que les dicts ſeigneurs de Ledinton et des Granges ont paſſée pour raiſon de ladicte ſomme et intereſts ſoit demeuré nulle, et comme telle leur promect rendre ſitoſt qu'il ſera de retour au pais, promectant, obligeant, renonceant, faict, paſſé par le dict Seigneur apres que la preſante quictance luy a eſte interpretée en langue Eſcoſſoiſe par le Seigneur de Davelourt ſecretaire de la dicte dame, a ce preſent le Mercredy, vingt ungieſme jour de Novembre, l'an mil cinq cens ſoixante unze. De la quelle preſente quictance le dict Seigneur accorde eſtre delivrée quatre, a la charge toutefois quelles ne ſerviront que d'un ſeul aquict des dicts deux cens ſoixante huict eſcus.

Franquelin Croiſet

Seconde expedition de la lettre preſente

Endorsed Quictance de Archibald Seigneur de ji^{c}lxvjii^{te} ſol.

V.

TESTAMENT DE JACQUES DE BETOUN, ARCHEVESQUE DE GLASCO, EMBASSADEUR POUR LE ROY DESCOSSE, EN FRANCE, LES JOURS LE VINGT TROISIEME ET LE VINGT QUATRIESME DAVRIL, MIL SIXCENS TROYS.

TESTAMENT DE JACQUES DE BETOUN, ARCHEVESQUE DE GLASCO.

PARDEVANT Nicolas Creſſe et Johan Charles, notaires du Roy, noſtre Sire, en ſon chaſtellet de Paris, Fût preſent en ſa perſonne Reverend Pere en Dieu Meſſire Jacques de Betoun, Archeveſque de Glaſco, Abbe de l'abbaye Noſtre Dame de Lapſy en Poictou, Embaſſadeur pour le Roy d'Eſcoſſe en France, demourant a Paris, dedans le College Sainct Jehan de Latran, Paroiſſe Sainct Benoiſt le bien tourné, giſant au lit, mallade de corps, touttefois ſain d'eſprit, memoire et intendement, ainſy que de prime face eſt apparu aux dits notaires ſoubſignez; conſiderant en luy qu'il n'eſt rien plus certain que la mort, ny choſe plus incertaine que l'heure d'icelle, non voullant decedder de ce monde mortel inteſtat, mais tendis que ſens et raiſon ſont en luy, regiſent et gouvernent ſes dites penſeés, memoire et entendement, Deſirant diſpoſer, au ſalut et remede de ſon ame, d'aucuns biens temporels que Dieu par ſa grace et bonté infinie luy a preſtez et conferez en cedit mortel monde; pour ces cauſes et aultres a ce le mouvant, feiſt et faict ſon teſtament et ordonnance de

derniere volunté au nom de Dieu Pere, Fils, et benoiſt Sainct Eſprit, en la forme et maniere qui enſuit; Et Premierement, comme vray et fidel catholicque recommenda et recommende ſon ame a Dieu le createur, a la benoiſte et glorieuſe vierge Marye, meſſieurs Sainct Michel ange, St. Pierre, St. Paul et a tous les ſaincts et ſainctes de paradis, les priant voulloir intercedder pour luy ad ce qu'il plaiſe a Dieu le createur luy pardonner ſes faultes et offences. Item faict teſtament de cinq ſols pariſis pour eſtre diſtribuez a la maniere accoutumée. Item veult ſes debtes eſtre paiées et ſes torte faicts, ſi aucuns y a, reparez et amendez par les executeurs du preſent ſon teſtament cy apres nommez. Item veult ſon corps eſtre inhumé et enterré en l'egliſe dudit college Sainct Jehan de Latran en la chapelle Noſtre Dame. Item et pour le regard du convoy de ſon dit corps en ſepulture, luminaire, ſervices, obſecques et funerailles, ſ'en raporte et remect du tout a la diſcretion et volunté des executeurs de ſon dit preſent teſtament. Item veult et ordonne que tous ſes ſerviteurs et domeſtiques ſoient habilles de deul ſelon la volunté et diſcretion des executeurs de ſon dit preſent teſtament. Item donne laiſe et legue a ladite egliſe dudit college Sainct Jehan de Latran dix livres tournois, et pareille ſomme aux quatre ordres mandiennes de ceſte ville de Paris, enfans rouges de la Trinité, et du Sainct Eſprit, affin qu'ils prient Dieu pour ſon ame. Item donne laiſſe et legue pareille ſomme de dix livres tournois au couvent des minimes de Nijeon pres Challiot. Item qu'il ſoit dit et faict ung annuel, qui eſt une maſſe de requiem chacun jour pendant ung an a commencer le jour le plus prochain d'apres ſon decedz que faire ſe pourra et avec ce ung ſervice complet pour le bout de l'an. Item veult et ordonne qu'il ſoit habille treize pauvres de telle etoffe que bon ſemblera aux dits ſieurs executeurs de ſon dit teſtament,

leſquels pauvres aſſiſteront au convoy de ſon dit corps. Item, qu'il ſoit donné et diſtribué aux pauvres qui ſe trouveront le jour de ſon dit teſtament juſques a la ſomme de trente livres tournois, qui ſera a chacun douze deniers. Item, donne, laiſſe et legue a M^r. Michel Chriſty ſon auſmonier et ſecretaire la ſomme de trois cens livres tournois. Item, donne, laiſſe et legue a David Chriſty ſon page la ſomme de quatre vingt dix livres tournois pour tous gaiges, ſervices, et recompenſes. Item, donne, laiſſe et legue a Jehan Grondiſton ſon maiſtre d'hoſtel et a Robert et Thomas Grondiſton ſes neuveux et a chacun d'eulx ſoixante livres tournois, qui eſt pour tous trois neuf vingts livres tournois. Item, donne, laiſſe et legue a Jacques Archebald ſon aultre page la ſomme de cent cinquante livres tournois, affin que tous les deſſus dits ſes ſerviteurs prient Dieu pour ſon ame. Item, donne, laiſſe et legue a Guillaume Archebald, ſon homme de chambre, la ſomme de trois cens livres tournois, affin qu'il prie Dieu pour ſon ame. Item, donne, laiſſe et legue a Edouart et Jacques Lathores demourans en ſa maiſon la ſomme de ſix vingts livres tournois, qui eſt pour chacun d'eulx ſoixante livres tournois. Item, donne, laiſſe et legue a Jacques Havet ſon cuiſinier, oultre ſes ſallaires et gaiges, ſoixante livres tournois, et au frere de ſon cuiſinier dix huit livres, affin qu'ils prient Dieu pour ſon ame. Item, a ſon cocher et pallefrenier a chacun d'eulx trente livres tournois oultre leurs gaiges, affin qu'ils prient Dieu pour ſon ame. Item, donne, laiſſe et legue a M^r. Henry Blacwot ſon medecin la ſomme de ſix cens livres tournois. Item, donne, laiſſe et legue a M^r. [Adam] Blacwot, conſeiller au ſiege preſidial de Poictiers, et a ſes deux enffans maſles la ſomme de cent cinquante livres tournois affin qu'ils prient Dieu pour ſon ame. Item, donne, laiſſe et legue a M^r. Belenden la ſomme de quinze cens livres tournois, a la charge qu'il ſera diligence,

au mieulx qu'il luy ſera poſſible, pour le recouvrement des debtes qui luy ſont deues par ſes fermiers en Poictiers, et affinque le dit ſieur Ballenden, l'un de ſes executeurs de ſondit preſent teſtament cy apres nommés, prie Dieu pour luy. Item, veult, et ordonne que Archibald Muir, faiſant ſes affaires en Eſcoſſe et cydevant ſon page, ſoit paié de ſes gaiges et que luy donne, laiſſe et legue la ſomme de cent cinquante livres tournois, a la charge qu'il priera Dieu pour ſon ame. Item, donne, laiſſe et legue a noble homme M^r. Francois Chauvelin advocat en parlement, ſon advocat et conſeil, ſoixante quinze livres tournois. Item, donne, laiſſe et legue a Frere Anthoyne relligieux au dit lieu de St. Jean de Latran trente livres tournois, et aux deux aultres de la dite egliſe pareille ſomme de trente livres tournois, leur ſera pour chacun d'eulx quinze livres tournois, affin qu'ils aient memoire de luy en leurs prieres. Item, veult et ordonne que a M^r. Nicolas Languet, ſolliciteur de ſes affaires, luy ſoit paié ſa pention d'ung an entier, a compter du jour de ſon decedz a la meſme raiſon que le dit ſieur teſtateur luy a cydevant payé et accordé. Item, a dit et declairé, voullu et ordonné que ſes dits ſerviteurs et domeſtiques ſoient nouris et loges en ſa maiſon vingt jours conſecutifs, a compter du jour de ſon decedz, a ce que pendant le dit temps ils tachent a ſe pourveoir domicile, ou aultrement comme ils pourront et verront bon eſtre. Item, veult et ordonne que ſon appoticquaire ſoit paié de tout ce qui luy eſt deub juſques au dernier denier. Item, a quicté et quicte Richard Archebald, frere de ſon homme de chambre, des fruicts et jouiſſance qu'il a receus et perceuz de ſa terre que icelluy ſieur teſtateur a au pais d'Eſcoſſe, et ce de tout le paſſe juſques a ce jourd'huy. Item, veult et ordonne que l'indempnité deue aux religieux, abbé et convent de Saincte Geneviefve, a cauſe de l'acquiſition qu'il a faicte d'une maiſon ſeize a preſent rue des

Amendieres, pres le college des Braſſines, et que le teſtateur a depuis donne aux pauvres ecolhers du pais d'Eſcoſſe, ſoit paie au dits ſieur religieux, abbé et convent. Et, pour executer le preſent ſon teſtament, le dit ſieur teſtateur a eſleu et eſlisſt pour executteurs d'icelluy nobles hommes, M^re^ Guillaume Ballenden, conſeiller ordinaire des requêtes ordinaires de l'hoſtel du Roy d'Eſcoſſe, François Chauvelin deſſus nomme et Touſſainct Chauvelin auſſy advocat en la dite court, pour executeurs honnoraires, et M^r.^ Nicolas Languet, auſſi deſſus nommé, pour executeur onneraire de ſon dit preſent teſtament, auſquels et chacun d'eulx il a donné et donne pouvoir et puiſſance d'icelluy ſon dit teſtament executer et accomplir de poinct en poinct ſelon ſa forme et teneur, icelluy augmenter et non diminuer, et pour ſe faire ſ'eſt deſſaiſy de tous ſes biens es mains de ſes dits executeurs teſtamentaires, voullant qu'ils en ſoient et demeurent ſaiſis au de ſon decedz, juſques a l'entier accompliſſement d'icelluy, et a revocqué et revocque tous aultres teſtamens et codicilles qu'il peult avoir faicts auparavant ceſtuy, auquel il ſ'eſt arreſte comme ſa derniere volunté, ſoulzmectant l'examen, audition, et cloſture du compte de ladite execution teſtamentaire a la juſtice, juriſdiction et contraincte de la prevoſté de Paris. Ce fut faict, dicté, et nommé aux dits notaires par le dit ſieur teſtateur et a luy relleu par l'un d'iceulx en la preſence de l'autre apres midy en la chambre ou il eſt a preſent mallade au dit college, l'an mil ſix cens troys le mercredy vingt troiſieme jour d'apvril, et a declaire ne pouvoir quant a preſent eſcripre ne ſigner, a cauſe de ſa grande debillité ; la minutte demeurée vers Charles l'un des notaires ſoubſignes. Etoient ſignes Creſſe et Charles notaires avec paraphes. Et le lendemain, jeudy, vingt quatrieſme jour du dit mois d'apvril mil ſix cens troys, le dit reverend pere en Dieu Meſſire Jacques de Betoun Arche-

veſque de Glaſco, abbé de l'abbaie noſtre Dame de Lapſy en Poictou, embaſſadeur pour le Roy d'eſcoſſe en France, demourant a Paris dedans le college Sainct Jehan de Latran, paroiſſe ſainct Benoiſt le bien tourné, giſſant au lict, mallade de corps, ſain touttefois de penſee, bon propos, memoire et entendement, ainſy que de ce eſt apparu aux notaires ſoubſignés, auſquels icelluy ſieur archeveſque a dit les avoir mandez affin de reveoir ſon teſtament et ordonnance de derniere volunté qu'il avoit faict et paſſé pardevant les dits notaires le jour d'hier, et leur en a requis lecture, ce qui luy a eſte faict par l'un des dits notaires en la preſence de l'autre. Apres laquelle lecture, icelluy ſieur archeveſque de Glaſco a dit que par codicille et aultrement deuement en la meilleure forme et maniere que faire ce peult et ce doibt augmentant a icelluy ſon dit teſtament, a voullu et ordonné, veult et ordonne que les parties par luy preſentement exibees et miſes es mains des dits notaires fournies par luy, et, a ſon acquit par Guillaume Archibald ſon homme de chambre et des deniers d'icelluy Guillaum Archebald, luy ſoient paiées et acquictées, comme luy eſtant deues loiallement par luy ſieur Archeveſque de Glaſco, et a ceſte fin a requis aus dits notaires les voulloir parapher *ne variẽr*, et qui ont eſte a l'inſtant remiſes es mains du dit Guillaume Archebald ſon dit homme de chambre. Item, a donné, laiſſé et legué aux pauvres ecolliers de la nation Eſcoſſoize qui viendront du pais d'Eſcoſſe en ceſte ville de Paris pour eſtudier, ſoit aux lectres d'humanite ou en Theologie, une maiſon ſeize a Paris, rue des Amendier, proches le college des Braſſines, mentionne par ſon dit teſtament, par luy nagueres acquiſe de ſes deniers, ſoubz le nom touttefois de M^r^ Jehan L'oret, procureur au chatelet de Paris, auquelle a eſte adjugee par decret dudit chatelet de Paris le lequel Loret en a fait declaration au proffit de

dits pauvres ecolliers et par icelle declaration a le dit Loret recongnu les deniers moiennant leſquels la dite adjudication lui a ete faicte luy ont ete ouillee pour ce faire par ung homme pieux et aultre le dit ſieur archeveſque de Glaſco. Apres que ſon dit teſtament et preſent codicile auront eſte entierement accomplis, a donné, laiſſé et legué, donne, laiſſe et legue aux dits pauvres eſcolliers de la nation Eſcoſſoiſe venans, comme dit eſt, en cette ditte ville de Paris pour eſtudier leſdites lettres tout le reſte de tous et chacun ſes biens, tant meubles que immeubles, debtes, creances de quelque nature et quallite qu'ils ſoient ſcieur et trouve ſoit en France, pais d'Eſcoſſe, Poictou et aultres lieux, ſans aucuns en reſervez, les quels biens ainſy par luy donnez, laiſſez et leguez icelluy ſieur archeveſque de Glaſco veult eſtre emploies au proffit des dits pauvres eſcolliers ſelon la declaration qu'il dit en avoir faicte a reverend pere en Dieu Meſſire Guillaume Chiſolme Eveſque de Vaizon et a nobles hommes M^rs. Guillaume Bellenden conſeiller et maiſtre des requetes ordinaires de l'hoſtel du Roy d'Eſcoſſe, François et Touſſaint Chauvelin, freres, advocats en la cour de parlement, donnant par le dit ſieur archeveſque de Glaſco la direction et intendance de la preſente fondation au venerable pere prieur du convent des Chartreux en ceſte ville de Paris et de ſes ſucceſſeurs prieurs au dit convent le tout ſuivant et conformement a ce qui ſera adviſé par le dit ſieur Eveſque de Vaizon et les dits ſieurs Bellenden et Chauvelin freres. Item, donne, laiſſe et legue au dit ſieur M^r. Touſſaint Chauvelin ſoizante quinze livres tournois. Et pour l'execution du dit preſent ſon codicile a eſleu les dits ſieurs Bellenden, Chauvelin freres, et Languet, auxquels et a chacun d'eulx il a donné et donne pouvoir et puiſſance d'icelluy executer et accomplir, l'augmenter et non diminuer et pour ce faire ſ'eſt deſaiſy de tous ſes dits biens es mains des

dits ſieurs ſes executeurs teſtamentaires, voulant qu'ils en ſoient ſaiſys juſqu'a l'entier accompliſſement d'icelluy, confirmant et corroborant ſon dit teſtament. Ce fut fait, dicté et nommé par le dit ſieur Archeveſque de Glaſco aux dits notaires et a luy relleu par l'un des dits notaires en la preſence de l'aultre en la chambre ou il eſt a preſent mallade du dit college St. Jehan de Latran, avant midy, l'an mil ſix cens troys le dit jour vingt quatre avril, et a le dit ſieur archeveſque de Glaſco declarer ne ſçavoir quant a preſent eſcripre ne ſigner a cauſe de ſa grande debillite; la minutte demourree vers Charles l'un des dits notaires; eſtoient ſignes Creſſe et Charles notaires avec paraphes.

RELATIO

INCARCERATIONIS,

ET MARTYRII

P. IOANNIS OGILBEI

NATIONE SCOTI,

E SOCIETATE IESV

PRESBYTERI,

EX

Autographo ipſius Martyris,
in carcere exarato Glaſguæ in Scotia
octiduo ante mortem: continuata verò
deinceps per eiusdem concaptiuos, qui
eius Martyrio interfuerunt.

DVACI,
Typis Viduæ LAURENTII KELLAMI,
ſub ſigno Agni Paſchalis. 1615.

RELATIO

INCARCERATIONIS

Et Martyrii

P. IOANNIS OGILBEI

NATIONE SCOTÍ, E SOCIETATE IESV PRESBYTERI,

DESCRIPTA AD VERBVM EX AUTOGRAPHO IPSIUS

Martyris in carcere exarato in vrbe Glaſguenſi in Scotia octiduo ante mortem: continuata verò deinceps per concaptiuos eius in exilium miſſos, qui eius Martyrio interfuerunt, vt infra indicabitur.

Sic autem incipit autographum Martyris ad amicum ſcribentis.

Domine amice mi.

Pax Chriſti, &c.

IN primo Ieſuitarum Collegio trade iſta Rectori; & roga vt deſcripta correctè Patri Claudio Aquauiuæ exemplaria mittat, & pro me oret. Periculum deprehenſionis non ſinit me deſcribere, diſtinguere, aut corrigere, vel partem magnam factorum notare. Quare errata excuſent & corrigant ex charitate fratres, & pro Ioanne Ogilbeo orent, & cæteris concaptiuis pro Catholica fide.

Quæ sequuntur, argumenti loco esse videntur.

CVM integrum fuerit, concertationes deſcribam; ſane triſtes mihi, lætas lectori, ni fallor. Nam clamore clamor fuit vincendus, non vnius, ſed plurium, & cum ſtrepitu dentium: furores calumniantium cum impetu ex zelo feruoris erant reprimendi; adeo vt cum ſua vera, & in oculis omnium teſtata vitia obiecta audirent, ac comparata cum fictis calumnijs ſuis, ac mentitis ſuſpicionibus in Catholicos, puderet illos incœpiſſe. Dum primo ſyllogiſmo dicto negatam propoſitionem neſcirent ſecundo ſyllogiſmo probare, dicebam illos non poſſe probare quæ dicerent, & inſtabam, vt ſi poſſent, probarent; alioquin eos malam, ac falſam defendere cauſam: nam qui tacet, cõſentire videtur. Adieci, ſi quæ ego dicerem, ſcripto inſuper probare, & examinanda ipſorum Collegio dare. Conquerebantur quod diſtinguerem nimis ſæpe, & ob diſtinctiones non paterer illos proſequi, &c.

Quæ sequuntur, ad nostrum Reuerendum Patrem directa sunt.

Admodum Reuerende Pater in Chriſto.

Pax Chriſti, &c.

AMANTISSIME, cordatiſſime ſenex, & poſt Chriſtũ ac cœlites cordis mei dulciſſime amor. Supplicia terribilia ſunt, torturæ acerbe: Pater-

nitatis tue charitatis erit pro me orare, vt pro inuictiſſimo IESV generoſiſſimè occumbam. Chriſtus te triariorum ſuorum expertiſſimum Imperatorem diu Eccleſiæ ſuæ munimen conſeruet.

Admodum Reuerendæ Paternitatis veſtræ.

In Chriſto Seruulus, & Indigniſſimus Filiolus, Ioannes Ogilbeus.

Admodum Reuerendo in Chriſto Patri, P. Claudio Aquauiue Soc^tis^ IESV Præpoſito Generali. Romæ.

Quæ sequuntur, superioribus coniungendæ videntur.

CONCERTATIONES quotidianæ fere fuêre: præcipuæ tamen tres cum doctiſſimis; quæ ferè quotidiè repetuntur à diuerſis. Cum doctioribus, ſyllogiſmis; cum alijs, diſcurſu ratiocinamur. Et quia, vt ipſi cõqueruntur, nimis acri ſpiritu differo, bis ſcripto cum ipſis egi iuſſus reſponſum expectare. Sed nulla ſpes impetrandi. Iam nemo me adit diſputantium. Sed cauetur ne ad me accidant alij, niſi furtim ac rarò. Concertationes præcipuæ de Miſſa, de Sancto Petro, de iudice controuerſiarum. De Miſſa ita ſcripto ſyllogiſmis actum ex tempore, vt inter ſe prædicantes contenderent; reſponderet mihi, vel oppugnaret me poſtea nemo.

Historiam autem totam sic incipit.

Catholice Lector.

Pax Christi, &c.

ANTE sex menses Glasguam veni, vt ab hæresi quinq; absoluerem: at finito sacro die sequenti prodor ab vno illorum, quos Ecclesiæ recõciliare debebam. A viro familiâ nobilissimo, & opibus copioso, mihi à pluribus commendato vt Catholico, & occasionem reconciliationis à multo tempore quærente. Indixi homini tempus instructioni aptum. Circa horam quartam pomeridianam cum pretoris primogenito in foro ambulo: accurrit interim Archiepiscopi famulus signo à proditore dato, vir familiâ nobilis, & viribus fortis, qui me iubet ad Milordum ire. Ego putans me ad vicecomitem proditoris nepotem (vt condixeramus) vocari, libenter me iturum dixi; & sic me conuerti, vt abirem. Filius autem prætoris noluit me dimittere, sed in domum suam prius eundum contendit, altero interim renitente. Dum verò officioseè inter vtrumque litem compono, fit lictorum & ciuium concursus. Gladium meum occupant, trudunt, trahunt. Peto quid rei esset? Satis ne sani essent? non me, sed alios inter se contendere dixi. Quid multis? Tollor in altum impetu vno confluentis populi, & in humeris prætoris ferè portor in domũ; pallium auferunt. Nolle me locum mutare dixi sine pallio: promitit quisque suum: ego meum volo, & tandem extorqueo. Exclamo in barbariem furentis populi, promittens fore vt totus mundus aliquando sciret quàm

barbarè me tractaſſent nemini nocentem ſine vlla iuris formulâ, vel cauſſâ dictâ.

Dum iſta fierent, in altera vrbis parte Epiſcopo dicitur necatos eſſe, quos ad me miſit, cædeſquè fieri, & vrbem in armis eſſe. Quo audito nuntio nobilibus, & Baronibus, qui fortè tunc in vrbe erant, conuocatis ſtipatus in forum venit: pacata omnia videt, vbi eſſem requirit. (Iam nox erat) in domo prætoris illo die electi, aiunt: eò ſe cum toto comitatu confert, mequè inter menſam, & murum ſedentem euocat. Pareo, & me alapà cædit, dicens, Nimis audax eras in reformata vrbe Miſſas tuas dicere. Reſpõdeo: non agis vt Epiſcopus, ſed vt carnifex me cædendo. Tum quaſi dato ſigno vndiquè pluunt in me alapæ, capilli è barba trahuntur, facies vnguibus laceratur, donec fœditate rei motus Comes Flemingus auctoritate, & manu cohibet pulſatores meos. Tunc vix cerebro ad ſtatum ſuum reddito à commotione tot plagarum capitis, iubeor nudari: quod fecerunt ſolutis ligulis, & fibulis ſtatim aliquot viri: & dum induſium eleuant, verecundiâ ad me reuerſus exclamaui: impudentiſſime, quid ibi viſurus es, quod tu non habeas, ſi vir es? Breuiarium inuentum rapiunt cum compendio omnium quæſtionum controuerſarum Religionis: aurum in vna; argentum, quod habui in alia burſa, rapiunt; cum lypſanothecâ argenteâ, & puluere lapidis Bezar, ac gemmâ vnâ, & ſygillo, quo litteras ſignabam. Ex hoſpitio equũ capiunt cum alijs die ſequenti; ſuppellectilem Eccleſiaſticã cum litteris Patris Patricij ad res noſtras inueniendas in Scotia, & nominum catalogo Patris Murdochi, reperiunt a quodam Gallo proditã. Loco tutiſſimo erant, ſi fides fuiſſet, & ſilentium hominibus.

Addunt concaptiui subdidisse eum hæc: an me castrare vultis?

Minantur extrema. Rideo minaces vultus & verba. Minantur cippum. Peto promiſſum. Dare recuſant, dicentes ſe humaniores eſſe. R.

at mentiri non eſt humanitas: cur promittitis, quod non datis? Carceris cuſtos me mirabilem dicit: captiuos enim non vrgere, ſed rogare ſolere Magiſtratum, nè puniat. R. meritò ſanè faciunt hæc, quos pudet, vel pœnitet cauſæ captiuitatis talis, aut qui capi, aut plecti metuunt. Ego verò glorior cauſâ, & triumpho pœnâ tali. Ait ille: vide quid agas, & cui loquaris. R. iam vidi: at tu videto vt clauſo carcere dormias in craſtinum. Abijt ille. Die ſequenti è carcere ducor ad aulam Epiſcopalem, vbi prædicantium & Baronum magnus erat concurſus. Ex Senatu Regio duo erant vocati. Introducor igitur, ſed ægrotus plagis heſternis, & agitatione inſuetâ. De æquiuocationibus in iurando, de mentali reſeruatione multa dicunt, & ex me audiunt, adeò acri ſpiritu (ſic enim Scythica rabies prædicantium frangitur) ac poteramus vtrinquè, donec pigeret illos talia mihi proponere, qualia defendere non poſſent. Petunt ſi nobilis eſſem. Dixi me eſſe, & ante me Parentes. Petunt: in dominijs Regijs dixiſtinè miſſas? R. ſi hoc eſt crimen, non iuramento, ſed teſtibus debet examinari. Probabimus (aiunt) teſtimonio illorum, qui te viderunt. R. ſi teſtes vobis ſatiſſaciunt, eſto: meâ negatione non infirmabitur, nec confeſſione roborabitur ipſorum teſtimonium, donec mihi viſum fuerit. Tunè es (inquiunt) Sacerdos. R. ſi demonſtraueritis me miſſas dixiſſe, ijſdē teſtibus conuincetis me Sacerdotem eſſe. Quomodo (aiunt) vocaris? R. quare inquiritis? Si ſuſpectum me habetis, crimen proferte, teſtibus probate: non tam benè de me meriti eſtis, vt in veſtri gratiam quidquam dicam. Quod per leges debeo, dicam; & dabo præterea nihil. Petunt; tu Regem agnoſcis? R. de facto Iacobus Rex eſt Scotiæ. Hîc multū timui: ſed ſtupidi terminos iuris ignorantes neſcierunt examinare. Dicunt: iura. R. quorſum? Dicunt, vt iuſſu & authoritate Regis ſedentes cognoſcant an contra ſtatum aliquid moliaris. Purga te

iuramento, vel reus habeberis. R. fruſtrà iurare, peccare eſt; contra præceptum dicentis: non aſſumes nomen Dei in vanũ: Quod ego facerem, ſi fruſtrà Deum in teſtem innocentiæ meæ vocarem, ſciens per leges inuocationem illam nihil mihi prodeſſe poſſe; quia in criminalibus leges excipiunt iuramenta, & meritò: interdum enim amor proprius facit multos peierare in animæ damnationem propter corporis ſalutem. Quare, ne iudices decipiantur, & vrgendo iuramenta Chriſti ſanguine redempta pereat anima, cauſas criminales teſtibus tantùm examinant. Itaque cùm non obligor tranſgredi mandatum Dei fruſtrà iurando, non obligor me ab obiectis purgare iuramento. Sed hoc, quod dicitis, teſtibus probate: ſi hoc non poteſtis, cur ſine cauſâ inſontem vexatis? Dicunt: tunè Regis nomine iurare negas? R. Quid iurabo? Aiunt: quæcunquè nos interrogabimus, te ſine æquiuocatione, & mentali reſeruatione dicturum. R. Nullo iure obligatus iurabo me dicturum quæ mihi viſa fuerint: quæ non, ſi interrogor, dicam me nolle dicere. Dicunt: quæ non vis dicere? R. quæ aliquâ ratione mihi ipſi, aut innocenti proximo preiudicare poterunt. Et quare (aiunt) iſta non dices? R. quia non obligor, & nolo peccare. Primò, non obligor peccare; quod facerem, ſi proximum innocentem læderem. Secundò, radix omnium legum ius naturæ eſt (quæ hominis conſeruationem, non ruinam intendit) contra quod ius, & in illo contra omne ius facerem, ſi memet perderem ſponte, aut lædarem ſciens. Quare nec contra meipſum, nec contra alium innocentem quidquam volo dicere, aut iurare malum, vel damnoſum, Tandem poſt longam diſputationem, vt vexationem redimerem, & quæſtiones periculoſas & inuidie plenas declinarem, iuſſus, quæ vellẽ, tantùm iurare, iuraui, & interrogatus nomen dixi, familiam, patriam, cognatos, gradum, vbi ſtuduerim, ordinem Religionis. Interrogatus ſi dixiſſem Miſſas in

dominijs Regis. R. hoc propter Regis edicta, & Parliamenti decreta præiudicare mihi, & proximo, nec ad Regis forum pertinere, & ideo me non teneri dicere: quia nullâ lege teneor me & alios innocentes perdere. Iudices ſi ſint, crimina non ſacrificia petere debere. Ad Regis forum pertinere furta, proditiones, homicidia, veneficia, & non Sacramenta Religionis. Dicunt Regem non eſſe laicum. R. non eſt Sacerdos, nec primâ Tonſurâ ordinatus. Petunt: quare in Scotiam veniſti? R. vt dedocerem hæreſim. Dicunt: quis mihi iuriſdictionem dediſſet, cum nec Rex, nec vllus Epiſcopus dediſſet? R. ridens, illos omnes cum Rege laicos tantùm eſſe, & nullam ſibi iurisdictionem habere: oues Chriſti Petro eſſe commiſſas; qui illas paſcere vellet in aliqua terrarum parte, à Sede Apoſtolicâ ius petere debere: vbi ſecundū Chriſti promiſſa infallibili Sancti Spiritus aſſiſtentiâ, continuâ perſonarum ſucceſſione in finem mundi conſeruatur authoritas, & poteſtas Principi Apoſtolorum primò data, qua Simon Ioannis in Petram Eccleſie duratus eſt, vt Cephas eſſet, & Petrus diceretur. Et hinc (inquam) mea iurisdictio, quam viâ ordinariâ retrò numerando per omnes Pontifices ad Chriſtum reducere poſſum. Aiunt: crimen eſt leſæ majeſtatis aſſerere Papam habere iurisdictionem ſpiritualē in Dominijs Regis. R. De fide eſt ipſum habere. Dicunt: audes ſubſcribere? R. etiam ſanguine, ſi opus erit. Et ſic ſubſcripſi. Dicunt: poteſtnè Papa Regem deponere? R. legitimum Regem, & obedientem filium Eccleſie vt ſic non poteſt deponere. Dicunt: quid ſi fuerit hæreticus? ℟. multorum Doctorum eſt aſſertio; videlicet, Papam poſſe Regem hæreticum deponere. Quid tu (inquiunt) dicis? ℟. Cum fuerit definitum eſſe de fide, pro illâ moriar: & cum iudex Regis & Papæ fuero, dicam quid hic poſſit, ille mereatur. Nunc, quæ mea eſt ſententia, dicere non teneor, donec iuridicè interroger a iudice

controuerſiarum Religionis, id eſt à Papâ, vel ab ipſo authoritatem habente. De puluerariâ conſpiratione interrogatus, dixi me deteſtari paricidia, nec illa laudare. Dicunt talia Ieſuitas docere, & Papiſtas. R. legant, qui volunt, acta Concilij Conſtantienſis, & videbunt hæreticos docere, Catholicos autem damnare, ſimilia. Nam VVicleff docet ſubditos necare poſſe Dominos peccantes, eoſque ius perdere, dum peccant; & Sacerdotes ſimiliter Sacerdotium amittere: quæ omnia Concilium damnauit. Pulueraria conſpiratio paucorum aulicorum fuit: at non ſic 17. dies Septembris veſtra, quãdo ingenti armatorum manu Regem in prætorio cum Senatu necare voluiſtis: quod & feciſſetis, niſi concurſu opificum ſatellites adiuti è manibus veſtris Regem eripuiſſent. Duo millia ſunt hodiè Edinburgi, qui illo die arma tulerunt; & tot eſſe poſſunt teſtes, tres prædicantes exhortatos fuiſſe ad fortiter agendum, clamantes, Deus & Eccleſia; cum ex alterâ parte clamaretur pro Deo & Rege. Pro quo facto Edinburgũ debebat comburi: At certè ingenti ſummâ pecunie eſt mulctata. Et nec hoc contenti: veſter Achilles, & ſummus prædicans, qui non procul hinc adhuc degit, Robertus Bruſius, ſcripſit ad huius Marchionis ab Hammilton parentem, vt veniret ad auferendum coronam ab indigno Rege Papiſtis fauente; ſe cum ſuis fore auxilio. At Marchio litteras Regi dedit, & prædicantes aliquot exules facti. Hec non paucorum aulicorum, ſed prædicantium fuit conſpiratio & inſtigatio, in foro palàm geſta. Contra Ieſuitas nihil præter mentitas ex inuidiâ ſuſpiciones adferre poteſtis. Hec, que dico, Rex ipſe teſtis oculatus vidit, & mille alij actores.

De Patre Garneto multa interrogant. R. ipſum innocentem fuiſſe, nec debuiſſe prodere nomen Sacramentaliter confitentis pro toto mundo. Ait Archiepiſcopus: Si quis mihi cõfiteretur aliquid contra vitam Regis,

etiam perſonam confitentis proderem. R. Nemo debet tibi cõfiteri. Dicunt ideò Papam ipſum Canonizaſſe. R. Vnde vobis conſtat? Quia pingitur (inquiunt) Romæ inter veſtros Martyres. R. Debile argumẽtum, quod à Poëtis & pictoribus deſumitur: dico tamen Martyrem ipſum eſſe, ſi pro confeſſionis ſigillo mortuus eſt; & ſi Papa ipſum Martyrem declarauit, ego volo mori quòd ſit Martyr. Archiepiſcopus ait, apage cum hypotheſibus tuis. Tu quid dicis? R. ſi vera ſunt, que ipſe è carcere ſcripſit, & duorum Regum legati atque alij multi nobiles teſtati ſunt ſcripto, & ego tranſiens per Angliam legi, benè & ſanctè mortuus eſt, innocenſquè fuit puluerariæ conſpirationis. Illi allegarunt acta publica. R. cum hoſtes fuerint, in talibus non facilè illis credi debet: nec rationem video cur auctoribus meis fide dignis non credam. Sed vtcumquè ſit, R. me à nemine fieri harum rerum iudicem, ideóque non plura reſponſurum, veni enim in patriam vt Chriſtum, non vt Garnetũ, prædicarem: ego mea nunc, ſicut ille ſua tunc curauit: quiſquè pro ſe, Deus pro omnibus.

Iam 26. hora erat, cùm nihil guſtaueram, & febri laborabam: & licet clamore diſputationis incaleſcerẽ, paroxiſmus tamen ſuperueniẽs me algere fecit; & ſic ad ignẽ iuſſus ſum recedere; ibiquè à Boreali Scoto, & pœnè conciui nequam compellor, & periurus mendax, qui honeſtum mentitus cognomen ſceleſtam profeſſionem palliaſſem: ſe effecturũ breui, vt nobile nomen Ogilbeorum infami Ieſuiticâ labe non diu fædaretur: & ſi tot circumſtantium Nobilium & Aulæ Epiſcopalis rationem non haberet, ſe ait ſtatim me in lucentem caminum miſſurum. R. ſi in ignem me mittere decreuiſſet, nunquàm cõmodiùs id accidere poſſe quàm nunc, cùm valdè frigeam: ſed illi cauendum nè cineres & carbones per domum ſpargerem, & ſic ipſum coactum iri vt domum verteret, quam ſædari

feciſſet. His & alijs iocis hominem excepi, adeò vt & circumſtantes, me in publicum optantes vt pugionibus cribri inſtar perforarent, riderent hominem, & ipſe tandem veritate cognitâ mihi omnia amicè promitteret.

Conſul ciuitatis coram omnibus affirmauit me non Ogilbeum eſſe, ſed Stuartum, ſuumquè conciuem: fratrem prædicātem non procul ab vrbe eſſe, matrem in vrbe adhuc viuere: teſtes ciues aliquot adſunt: in rei figñū furta puerilia & hortorum direptiones commemorātur. Ego nego; illi afferunt: damnor periurus ab omnibus. Adeſt die ſequēti putata mater, filium non agnoſcit, quia concretos digitos non habebam, & non eſſem hebes, ſed acer nimis. Et ſic rideo irriſores meos. Reducor ad carcerem, & inde poſt duos dies ad cubiculum: & paulò poſt ferrō in perticæ modum fabrifacto ducentarum librarum, duobis annulis nector; ita vt ſedere, & in dorſo iacere poſſem, aliud nihil, niſi parùm ſtare, ne ad purgandam naturam. Redeunt interim Londino litteræ: ocrearum crurifragio iubeor examinari, vt loca & perſonas Catholicorū prodam. Veniunt à Rege Commiſſarij: damnant mecum captos Catholicos 14. morti, partim patibuli, partim rotæ: & dum Rex de exequendâ ſententiâ interrogatur, diuerſis locis clauduntur damnati. Ego Edinburgum ducor: & dum per turbam damnatorum amicorum coniugūm ducor, luto, niue, & maledictis excipior, etiam ad hoc inſtigante iudice prouinciali, & Epiſcopi famulis prohibentibus, ſpectātibus. Miniſtris. Et dum ſpernenti ſimilis equū per plateas alacris ago, mirantur quòd non conſterner. Dixi altâ voce, Scotico prouerbio: Tempus tūc cadendi, dum tollitur caput. Nunquid amplius vultis agere & dicere mihi? Fœmina quædā maledixit toruo vultui meo. Cui ego: Benedictio Chriſti ſuper pulchram faciem tuam: quæ palàm proteſtata eſt ſe dolere quod dixit, &

poſthàc de me mali nihil vnquam dicturam. Obſeruatum ab hæreticis quòd benedictiones pro maledictionibus darem lætus iratis.

Ne Edinburgi ex pallio noſcerer, pallium cum togâ equeſtri muto ad tempus, at fruſtrà. Introducũt quotidie quos poſſunt, interrogantes ſi me antea vidiſſent, & cum quibus: & ſic multos deprehenderunt mecum fuiſſe, & vbi fuerim: & ſparſerunt in vulgus me occultè omnes prodidiſſe; quos ipſi ſic deprehenderunt, vel de ſe timidos dicere fecerunt, atquè alios prodere. Edinburgi in domo Epiſcopali maneo. Ocreæ crurifragiales afferuntur; minantur extrema quotidie, vt loca & perſonas proderem: ſi proderem, libertatem & munera promittunt, & ſi vellem hæreticus fieri, præpoſituram à Moffet cum nobili matrimonio pollicentur, inſuper & Regis munera. Dixi ridẽs, Hæc propter nominis affinitatem P. Muffeto offerri debere; non mihi, qui Ogilbeus eſſem. Reſponderunt ipſum nimis ſimplicem eſſe. R. certè me multò eſt doctior & ſapientior: ſi ipſe ineptus eſt, ego aptus nunquam ero.

Dies dictus adeſt, quo ſenatores adſunt, & ego vocor. Petunt, Cùm in hanc vrbem veniſti, vbi primò hoſpitiũ ſumpſiſti? Dico me non teneri dicere perſonas & loca. Iudices ſi dati ſunt, crimina non perſonas debere inquirere. Dicunt Regem poſſe inquirere vbi hoſpitaueris, vt iudicet ſi contra ſtatum Reip. aliquid moliaris. R. Si merè ciuilis Regis eſſet quæſtio, reſpõderem, at cum ipſum iudicem in ſpiritualibus non agnoſcam, ſaluâ conſcientiâ in ſpiritualibus illi reſpondere non debeo. Aiũt, merè ciuilis eſt petitio. R. Non: nam actio & poteſtas moralis, qualis Regis eſt, ſpeciem & naturam à fine & circumſtantijs accipit. Finis Regis ſpiritualis eſt, quia in odium fidei quærit, vt deprehẽdat Papiſtas ac puniat, vt teſtantur captiui Glaſguenſes, & areſtati Catholici

nobiles. Nam ſi dicerem hoſpitium, timidos faceretis de ſe dicere, atquè alios prodere, qui mecum viſi fuerunt; & ſic illos puniretis: & ego damni cauſa fierem, atque innocentes ſtultitiâ meâ necarem, aut in periculum peruerſionis propter perſecutionem conijcerem: que omnia contra Deũ eſſent, & proximum; adeoque magnum peccatum. At cùm nemo in Deum & proximum peccare tenetur, aut debet, ego huic queſtioni reſpondere non debeo: quia vnâ propoſitione vobis datâ, ad neceſſariam conſequentiam veſtram traheretis, cum damno animæ meæ, offenſâ Dei, & ruinâ proximi. Dicunt: Tu non vis parere Regi? R. Quæ Regi debeo, omnia præſtabo. Dicunt: Rex Miſſas prohibet, & tu facis. R. Chriſtonè an Regi parendum magis, vos iudicate. Rex prohibet: at Chriſtus Lucæ 22. inſtituit et iuſſit Miſſas fieri, ſicut probabo, ſi vultis. Et ſi Rex damnat, quæ Chriſtus inſtituit, quomodo perſecutor non vult dici? Dicunt Regem Galliæ patriam prohibuiſſe proteſtantibus; & Hiſpanus propter Religionem vrit. R. nec Franciſcus Galliam prohibuit, nec Philippus vrit, propter Religionem ſed propter hærefim, quæ non eſt Religio ſed rebellio.

Hic Secretarius annuit Archiepiſcopo ridens: ille ſignum nihil curantis dedit capite, tacens. Dicunt: contra Regis volũtatem non debuiſſes veniſſe in regnum. R. Regem ſine cauſâ legittimâ non poſſe mihi patriam prohibere, cùm æquè naturalis ſim ſubditus ac ipſe Rex. Dicunt: meritò ſibi & ſtatui timet à vobis Ieſuitis. R. Faciat tantùm quæ mater eius, & alij omnes Reges Scotiæ ante ipſum, & non erit cur timeat Ieſuitas, pluſquam Regi eſt Hiſpaniarum cauſa timoris ijſdem. Quid debemus amplius ipſi, quàm maiores noſtri maioribus huius? Si ius omne regnandi à maioribus habet, cur ipſe plus petit quàm ipſi hæreditario iure illi reliquerunt? Illi iuriſdictionem ſpiritualem nec

habuerunt vnquàm nec vſurparunt: nec aliam vnquàm fidem quàm Catholicam Romanam.

Vnus Senatorum iratus dixit, Magnates diſputandi gratiâ non veniſſe. R. Nec ego diſputo, ſed oſtendo me patriâ carere non debere, nec ad Regem pertinere que petitis, cùm crimen nullum fecerim. ſi quid feci, probent teſtibus, me contra totam Rempublicam, aut partem aliquam deliquiſſe. Cùm horum nihil [neutrum?] poteſtis, cur me vexatis? Ait vnus; tu meliùs te à ſuſpicione conſpirationis purgare non poteris, quàm vt dicas: hîc fui cum iſto, hæc & illa egi in Scotiâ, ipſos interrogate; & ſi ipſi me conuincant, ero reus: ſi ita procederes per omnes, cū quibus fueras, nihil amplius tibi obijci poſſet. At cùm taces, de omnibus te ſuſpectum reddis magis, nè complices tui te prodant. R. Vtar hoc conſilio cùm expedierit mihi: at modò non expedit. Primò, quia Deum offendendo, proximum proditor perdendo, animam propriam necarem. Secundò nec prodeſſet, ſed obeſſet modò, nè terror veſter & Regis munera facerent inconſtantem mentiri conſpirationem in veſtri gratiam & Regis, vt pallium crudelitatis haberetis in meâ nece, quem nunc (vt velletis) non punîtis propter infamiæ timorem. Dicūt Regē propter Religionem neminem necare. R. Et quare Glaſguenſes ad rotas & patibula ſunt damnati? Dicunt: quæſo nō cogas nos te torquere ſecundùm Regis præceptum. Dico me nihil amplius dicturum. Dicunt, Soaris doctrinam defendis? R. Non legi Soaris librum: ſi quid habeat, quod non ſit de fide, ipſe defendat qui docuit: ego Soaris non ſum ſatelles. Si quis ipſum vult refutare, ſcribat librum hâc de re meliorem. Dicunt: nox eſt, & nos alia habemus. Tu interim cogita, donec conueniamus iterùm, an Regi velis ſatiſfacere, vel extrema omnia pati. R. Cogitabo: ſed concluſum eſt quid ſim facturus, & iam dixi vobis. Tunc me abire iuſſo, deliberarunt

quâ torturâ me ad dicendum omnia cogerent. Tandem concludunt vigiliâ: & ſic octo diebus & nouē integris noctibus me ſtilis, aciculis, acubus, & vellicationibus vigilare coëgerūt, minantes mira, promittentes magna; ita vt per totam Scotiam fama vigilij mei vagaretur, indignantibus & commiſerātibus multis vices meas. Multi Comites & Barones mecum egerunt, vt Regi ſatiſfacerem: ſed cùm nihil pro rationibus niſi rationes impetrarent, re deſperatâ Epiſcopus dixit ſe ingentem pecuniæ ſūmam dediſſe voluiſſe, vt mecum nihil vnquàm negotij habuiſſet. Et dum in magnâ coronâ hominum nobilis quidam, qui vigilijs meis præerat, diceret, ſe cum ſuis effecturum vt atrociſſima mihi fierent; ſenatumquè non priùs omiſſurum, quàm multis ſupplicijs necati caput in portâ occidentali vrbis penderet, in exemplū pertinaciæ. R. Egregij carnifices! ego vos omnes in hâc cauſâ nihili facio: agite pro hæreticâ veſtrâ malitiâ: vos non curo: rogaui neminē: rogabo nunquam: ſpreui ſemper: poſſum, & volo pro hâc cauſâ plura libenter pati, quàm vos vnà cum omnibus inferre poteſtis. Definite mihi talia objicere; hæc limphatis fæminis obtrudite. Me iſta accendunt, non cōſternant: iſta non aliter rideo, quàm ſtrepitus tot anſerum. Reſponſum meum peperit circumſtantibus ſilentium, & ipſe tacens abijt, me cum cuſtodibus relicto. Et pòſt parùm redijt amicè interrogans ſi quid deeſſet. R. Lectus ad dormiendum: tunc tacitè ait, ſe iſta ex politiâ dixiſſe propter circumſtātes. Sed ego barbarum hominis animum noueram, & dixi me non curare, nec velle quicquam dictorum reuocare: me ſcire ſatis quid agerem, & cum quibus, & quomodo.

Redeunt die decimo Senatores; vocor (debilis eram, nam vigiliūm ita me debilitauit, vt vix ſcirem quid dicerem, & quid agerem, aut vbi locorum eſſem, vel in quâ vrbe ſæpiſſimè: & tamen prædicātes tunc veniebant

obſeruatâ occaſione ſæpius) vocor, inquam, & commemorant clementiam ſuam, qui non crurifragio, ſed vigiliâ me tentaſſent. R. Si crurifragio examinaſſent, portatus in ſcholam vel templum, docendo vel exercitia Sacerdotis in confeſſionali exercendo panem lucrari potuiſſem: at, cùm vigilia ſenſitiuam partem ferè extinxiſſent ac necaſſent, quod potuerunt peſſimum mihi fecerunt, nece exceptâ, cùm ſecundùm vocationem meam non tibiarum ſed iudicij exercitio Chriſto ſeruiam & Eccleſie. Conabantur me conuertere, ſed conuerſione prædicāticâ, id eſt, ex ſenſato infenſatum faciendo, & ex Ieſuitâ ſtultum. Valeat præpoſitura, ſi tali acquiritur conuerſione. Dicunt: niſi ſatiſfeceris Regi, atrociora venient. R. Si eſſem omnia vobis dicturus, iam non dicerem, nè coactus dixiſſe viderer, & ſenſu vt beſtia, non ratione vt homo, moueri atquè duci. Tentate ocreas: oſtendam, duce Deo, me in hâc cauſa non plus tibias, quàm vos tibialia curare: exiſtimo me ad maiora natum, quàm vt ſenſu vincar, ſed non in me ſed Dei gratiâ confido. Quare R. me nolle dictis addere vel demere quicquam: ſi quid ſecundùm Deum mihi facturi ſunt, faciant citò: nihil deprecor: vnum oro, vt quod facturi ſunt citò faciant. Ait Archiepiſcopus, tu ex paſſione loqueris; nemo vult citò mori, cū benè poſſit vitā ſeruare, vt tu poſſis acceptis oblatis tibi cum Regis gratiâ. R. Non ex paſſione ſed ex deliberato animo loquor, & vitam ſeruabo, ſi poſſum; modò pro illâ Deum perdere non cogar: at cùm non poſſum vtrumquè, quod minus valet pro meliori libenter perdam. Et ſic feſſus vigilia & ſtando redeo ad cubiculum, vbi quidam Baro Vicecomes Prouincie Glaſguenſis me excipit conuitijs, exclamans in duritiem cordis mei, & cùm Scotus eſſem, auderem recuſare Regi in re aliquâ ſatiſfacere. Dixit, ſi Rex eſſem, te in cerſi coquerem. Videns hominem verbis officioſis non poſſe placari, agitaui hominem iocis, dicens, Si Deus

te Regem facere voluiſſet, ſapientiorem feciſſet: Et dum ſuper menſam illi biberem, & nollet acceptare, iocis ipſum excepi, vt iram excuterem, omneſquè ridere facerem, & in primis abundè Epiſcopum, dicentibus cæteris me ipſum ità deſcripſiſſe ac ſi à puero mores nouiſſem. Die ſequenti amicè me in reditu Glaſguam hortos ſuos & domum viſitare iuſſit, vbi & benè habitus ſui cum Epiſcopo. Priuſquam caperer, ſolebam noctu breuiarium dicere in domibus hæreticorum, cùm cogerer pernoctare. Obſeruat vnus me ſubmurmurantem, & ceream candelam accendentem. Indicat me veneficum eſſe. Et poſtquàm captus eram, Epiſcopo dicit, & per regionem rumor vadit, cum riſu prudentiorum. Addit de ſuo mentiens, circa me fuiſſe turbam nigrorum animalium, quos cibo neſcio quo paſcebam, quibus & loquebar. Riſi mihi narrantes prædicantes, nec alio argumento refutaui calumniã, niſi quòd dicerem breuiarium. Pro concione prædicans dixit, ſe neſcire quid eſſem adhuc: & Epiſcopus ait, ſi litteras non inueniſſemus & ſarcinam, nihil ex te potuiſſemus cognouiſſe. Nunquid non hoc intolerabile, te nihil velle prodere, dum tot hâc de cauſâ fatigentur, & non proficiant? Riſi, dicens me dolere ſe vel argumentum ſuſpicionis me noſcendi inueniſſe.

Epiſcopus Inſularum Andreas Knoxius ait, ſè poſſe æquè miſſam dicere ac ego. Petij an Sacerdos eſſet. Ille negat. Et ego: tu ergo Epiſcopus nòn es, nec miſſam dicere poſſes. Ait: ſi inuentiones humanas vellem reliquere, & Religionem ab Apoſtolis prædicatam atquè ab illis profeſſam ſequerer, mihi benè prouideretur; quia magni animi eſſem & acris iudicij. Dixi ipſorum Religionem non eſſe adhuc decem annorum: nam me puero tenebatis pro fidei articulo non eſſe caput Eccleſiæ nec dici debere, ſolo Chriſto excepto. Et nunc omnes iurant & ſubſcribunt Regem caput eſſe Eccleſiæ in ſuis dominijs. Tu ipſe anteà contra-

rium iuraſti & ſubſcripſiſti: non eſt iſta doctrina Apoſtolica: ait D. Paulus, ſi deſtruxero quæ ædificaui, præuaricatorem me conſtituo: tu concionatus es Paſleti contra Epiſcopatum, & dixiſti, palàm te dicturum ipſum eſſe Diabolum, in faciem conſpui debere, qui Epiſcopus fieret: & tamen decimo quinto die pòſt factus es ipſe Epiſcopus. Nec contentus Epiſcopatu Inſularum, in Hyberniâ alium accepiſti pinguiorem. Guilielmus Andreas Couper librum edidit contra Epiſcopatus gradū, & nunc eſt Gallouidiæ Epiſcopus. Nonnè omnes prædicantes Scotiæ publico conuentu iuraſtis & ſubſcripſiſtis nomen Epiſcopi & officium rem abominandā eſſe, & nullâ ratione in Eccleſiâ Dei debere eſſe? & nunc contrarium docetis. Dicite qùæſo: eſtiſnè præuaricatores ſecundū Apoſtolum? Aiunt, non: ſed magis innotuit veritas, & nunc videmus amplius quàm anteà. R. Bene eſt: videtis millia Epiſcopi in reditibus, cùm prædicantes centum numerare vix vidiſtis. Sed dicite: ſi articuli fuerunt tunc veri, quare nunc falſi? & ſi nūc falſi, quomodo tūc veri? Dicebatis tunc eſſe verbū Dei: & dicitis nunc eſſe verbum Dei doctrinā veſtrā. Quæ iſta eſt præuaricatrix doctrina, ædificans & idem deſtruens? vel quod hoc mendax verbum? vel contradictorius Deus quis eſt, cuius verbum prædicatis? Dicebatis tunc eſſe lumen veritatis; ſi debebamus vobis credere tunc, cur credimus vobis modò periuris? Et ſi credere debemus vobis modò, quâ authoritate & ratione tenebamur vobis credere tunc? Nam tam tunc, quàm nunc Sacram Scripturam allegabatis. Fallor, ſi doctrina veſtra non ſit nequitia mentiens ſibi. Ait Epiſcopus: Domine Ogilbee, ſpiritum habes, optarem multos tibi ſimiles me ſequi, quibus benè vterer. R. Mallem ſequi carnificem ad ſuſpendium, quia rectâ ad Diabolum vadis. Itanè loqueris (inquit) mihi? R. Ignoſce Domine, non didice auliciſmos, & nos Ieſuitæ loquimur vt cogitamus:

nolo adulari. Honoro te propter ciuilem dignitatem, & veneror canos tuos, cedens ætati: propter Religionem & Epiſcopatum nihili facio. Laicus es, nec plus iuriſdictionis ſpiritualis habes quàm baculus tuus: ſi qualia de te cogito non vis dici, iube me tacere, & nihil dicam. Si vis me loqui, quæ cenſeo loquar, non quæ tu amas. Doleo (inquit) egeſtatem te feciſſe ex proteſtante Papiſtam. R. Me tuo pede menſuras, & ex teipſo me iudicas, qui duos fidei tuæ articulos abiuraſti pro duobus Epiſcopatibus. Ego patris primogenitus, etiamſi litteras non nouiſſem, ex patrimonio nobilis locum implere potuiſſem, & ſi, vt tu, vellem Religionem mutare, cum Regis gratiâ reditus non contemnendos habere. Ille iratus abijt, & ego ridens remanſi.

Archiepiſcopus interrogatus in Senatu me abſente à Cancellario ait mihi ſimilem in has partes nunquàm veniſſe. Et alibi in conuiuio: ſi ego euaderem, ipſe pro me vellet pendere; quoniam puluerem in ollas (Scotis eſt prouerbium) ponerem, ſi euaderem. Neſcio quid futurum. Me tamē coràm humaniſſimè alloquitur: totus eſt in inueſtigandis locis & perſonis, vbi & cum quibus fui, atquè in his puniēdis. Mirantur me non triſtari niſi aliorum vexatione & cruce propriâ lætari. Cauent quibus poſſunt modis, nè quis, niſi præſente cuſtode, mihi verbum dicat, chartam porrigat aut calamū. Rarò aliquis intrat, niſi aut ad vexandum aut ad cibum dandum: ſi quis alius veniat, habetur ſuſpectus, aut ridetur. Glaſguam in vigiliâ Natiuitatis Domini veni, & vtróq; pede perticæ meæ nector. Nunc verò vno pede tantùm claudor, ferâ & cuneis ferreis duobus firmantibus ferrum, ne ſemper in dorſo iacēdo morbum contraham. Redeunt iterùm Londino litteræ; vocor ad conuentum Magnatum; reſpondere iubeor. In menſâ Soares & Bellarminus iacent. Petunt ſi Papa Regem hæreticum deponere poſſit. R. Multorum doctorum eſt ſen-

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tentia, & valdè probabilis doctrina: & quando de fide fuerit definita, ego pro illâ moriar. Hoc donec fiat non teneor dicere quid cenſeam, quouſquè interrogatus fuero iuridicè à Iudice controuerſiarum Religionis; hoc eſt, à Papâ vel ab ipſo auctoritatem habente. Petunt 2. an Rex excõmunicatus Papæ iuſſu poſſit interfici. R. Vos nullam iuriſdictionem ſpiritalem habetis: quare, nè videar agnoſcere Regem iuriſdictionẽ ſpiritalem habere, nolo reſpondere ad quæſtionem de doctrinâ Chriſtianâ: ſi inſtructionis gratiâ conſuleretis, dicerem: ſed cùm tanquàm iudices interrogatis, non poſſum ſaluâ conſcientiâ dicere quid cenſeam. Damnaui vtrumquè iuramentum Anglis propoſitum, Supremacie, and Alledgeance.

Petunt, an Papa habeat iuriſdictionem ſupra Regem? R. Habet, ſi Chriſtianus eſt baptizatus. Petunt, poteſtnè Papa excõmunicare Regẽ? R. Poteſt. Interrogãtibus quomodo poteſt excommunicare hominem, qui non eſt in eius Eccleſiâ R. Eſt in Eccleſiâ hæreticus quoad poſſibilitatem punitionis, non quoad communionem donorum & chariſmatum ſalutis: ſicut enim bannitos & latrones Rex capere & punire poteſt; ſic Papa rebelles hereticos & à matre Eccleſiâ fugitiuos caſtigare valet, ac debet. Papa enim acquirit ius ſupra hominẽ dum baptizatur: quia tunc intrat Eccleſiã, & membrũ fit myſtici corporis, & ouis gregis Chriſti, cuius Paſtor eſt Papa. At hoc, inquit Archiepiſcop9 faciet multos abhorrere à Baptiſmo. R. Superbos quidẽ Chriſti humile iugum ſpernentes & cum Patre diabolo ſuam non Chriſti gloriam quærentes: alios verò non item.

Continuatio eiuſdem Hiſtoriæ vſquè ad Martyrium prædicti Patris incluſiuè, ex relatione concaptiuorum ac eorum qui omnibus interfuerunt.

NARRANT autem, inter alia, Archiepiſcopum, de quo ſepè ſuprà, rei totius & quæſtionum habitarū notitiam ad Regem miſiſſe multaquè calumnioſè & in malam partem (vt non ſine iuſtâ cauſâ creditur; vouerat enim eum morti tradere) expoſuiſſe, quibus omnibus ipſe, cum cæteris nobilibus qui interfuerunt, ſubſcripſit. Idem Archiepiſcopus cuſtodem carceris, hominem alioquin humanum erga captiuum, loco dimouit, & œconomum ſuum illi ſubſtituit, hominem moribus aſperum & inhumanum; qui eum ferro onuſtum, vt ſuprà dictum, in continuâ ſolitudine relinquebat. Nequè ſeris fidebatur, quibus grauia illa pedum vincula conſtringebantur; ſed cunei inſuper ferrei altrinſecùs retorti annulorū nexibus inſerebantur; adeò timebatur nè euaderet: cùm tamen dicere ſolitus fuerit Martyr, ſe nè cerea quidem vincula diſrumpere velle, nec, ſi paterent ianuæ, egredi, vt cauſam tàm iuſtam deſereret, donec diuinæ prouidentiæ aliter illi proſpicere videretur. Acceſſerunt inſuper extraordinariæ vigiliæ, ciuibus per vices ſibi in nocturnis excubijs ſuccedentibus. Cùm autem Archiepiſcopus Edenburgi exiſtēs intellexiſſet vinctum ab vxore ſuâ benigniùs ſolito haberi (quæ tamen id tunc tantùm faciebat, cùm calices nonnullos de more liberiùs exhauſiſſet: adeò ſobriæ ſunt inter hæreticos Archiepiſcopiſſæ) eam ad ſe vocauit, vt hâc etiam humanitate Martyr priuaretur. Tandem verò littere à Rege miſſæ ſunt, quibus precipiebatur vt morti traderetur captiuus, niſi articulos illos, quibus ſubſcripſit, negaret. Cuius rei rumor increbreſcens cùm ad eum

veniſſet, & à cuſtodibus interrogaretur vt valeret, reſpondit ſe humo alligatum ferri eum onere premente. Et viciſſim eos interrogans, an quid noui accepiſſent, reſpondentibuſque, nihil, Ego (inquit) vobis annuntio, Sacerdoti cras aut poſtridiè moriendum eſſe.

Interim redit Edinburgo Archiepiſcopus multis Nobilibus alijſquè fidei Orthodoxæ infenſis ſtipatus, iudicium de Martyre habiturus. Pridié autem quàm moreretur Martyr, lotis pedibus adſtantes inuitauit, vt nuptijs ſuis craſtino die futuris intereſſent: totam verò noctem ſequētem, tumultuantibus cuſtodibus, cùm nō ſine moleſtiâ peregiſſet, facto diluculo ſeceſſum, vt potuit, ad orandum obtinuit, cæteris excluſis: donec accederet Prætor ciuibus armatis ſtipatus, captiuum ſe preſtolari afferens, interroganſquè an paratus eſſet; & reſpondentē ſe iamdudum ad abitum paratum eſſe, & horam illam defideraſſe, educunt é carcere, pallio breui & detrito ſub axillâ ſemicinctum: nam proprium pallium Archiepiſcopi œconomus ſibi vſurpauit. Dum autem procederetur, accurrunt omnis ſexus & conditionis homines ad ſpectaculum: & vxores ac cognati concaptiuorum damnatorum, qui aliquot ante diebus multa ei exprobrabant, & niueis eum globis impetebant, vtpote quem omnium calamitatum cauſam eſſe exiſtimabant, nunc re maturiùs perſpectâ, eiuſquè innocentiâ, conſtantiâ & fidelitate cognitâ, quippe qui neminem Catholicorum patefecerit, fauſta ei omnia non ſine lachrimarū effuſione precabantur, quod & tota reliqua (licet hæreticorum) turba factitabat. Porrò introductus in Aulam, vbi aſſidebant iudices iniquitatis, in loco ſceleratis examinandis deputato ſiſtitur aperto capite. Prolatis verò de more iudicum aſſeſſorum nominibus, interrogatur quid haberet in illis excipiendum, quid obijciendum, velletnè cauſam ſuam ab illis iudicari. Reſpondentiquè, ſi amici eſſent, parem cum eo calamitatis aleam in pari cauſâ ſubire debere; ſi inimici,

æquos Iudices ipſius eſſe non poſſe, dixerunt: Româ ergo tibi Iudices accerſendi ſunt, aut certè euocandi illi, qui Miſſam tuam audierunt. Ad hæc Martyr; hi (inquit) pauperes mercium vēditione ſibi ſuiſquè familijs meliùs proſpicere norunt, quàm criminalibus cauſis iudicandis præſidere. Et aſſerenti Archiepiſcopo Martyrem eos pauperes reddidiſſe ait, ipſum potiùs hoc feciſſe, eos carceris ſqualore macerando, & ſubſtantiam eorum exhauriendo, dum quod ipſis ſupereſſet, Archiepiſcopo ad redimendam vexationem tradere cogerentur; ſe verò nulli oneroſum fuiſſe ſed in id vnum incubuiſſe, vt ſuos & ſpirituali conſolatione recrearet, & ab hæreſi immunes conſeruaret. Replicanti autem ad hoc Archiepiſcopo eum mentiri: definias (inquit) ſi potes mendacium: ego, vt cenſeo, loquor, & quæ vera eſſe ſcio. Interrogatus autē, an vellet inter iudices admittere virum nobilem (is erat Catholicus & accuſatus, quod Martyr in eius domo Miſſas celebraſſet) reſpondit (vt alterum videlicet à periculo liberaret) eum ſibi ſuſpectum eſſe: cum enim, inquit, meâ cauſâ accuſatus fuerit, timeo ne iniurie memor vindicandi ſe ſtudio contra me incitetur. Poſt hæc à 15 Iudicibus aſſeſſoribus, ſicut priùs examinatus, more etiam priore ad ſingula reſpondit. Cùm autem (vt in ſuperioribus feciſſe eum videmus) ad vltimas duas quæſtiones (videlicet an Papa Regem deponere poſſit excommunicatum; & an eundem percutiendum tradere &c.) nil ſe reſponſurum dixiſſet, inſtiterunt iudices, aſſerentes ſilentium in hâc re pro confeſſione habendum. Tunc ille: me (inquit) ex verbis & operibus iudicate; cogitationum iudicium Deo, cuius id officium eſt, relinquite. Sed nonnè vis, aiunt, Regi hâc in parte obtēperare? In omnibus, reſpondit, quibus obedire debeo Regie maieſtati, me obſequentiſſimum exhibebo: ſi quis enim temporalem eius ſtatum inuaderet, ſupremā ſanguinis mei guttam pro eo propugnando impenderem. At in

ijs, quæ ſibi vſurpat Rex, in vſu videlicet ſpiritualis iuriſdictionis, obſequium ei nullum præſtare nec debeo nec poſſum. Viderit autem Rex, ne, qui alienum ius vſurpat, proprium perdat. Nihil ergo ad iſta reſpondebo, ne ſpiritualem Regi iuriſdictionem, quam non habet, tribuere videar. Aliud fortaſſè facerem, ſi quis cõſilij gratiâ iſtas mihi quæſtiones proponeret. At ego (inquit vnus ex aſſeſſoribus) te ſuper his difficultatibus conſulo; quid reſpondes? Ridiculum (ait Martyr) mihi videtur, te iudicem conſilium à me criminaliter accuſato ſuper his articulis querere. Quare nihil reſpondebo iudicibus ſuper his, donec Eccleſia aliquid certi ſtatuerit. Solùm enim prætenditis me in verbo capere, & prætextum crudelitati veſtre, quâ mortem meam appetitis, inuenire. Videmini mihi muſcarum examini ſimiles, quæ iurulentam patinam vndiquè obſident; aut piſcatoribus, qui in piſcinâ anxium vndiquè retibus circumdant piſciculum. Interrogantibus an parricidia probaret, ea verò ſe deteſtari dixit: & cõuenientibus in vnum iudicibus, vt ſententiam damnationis collectis ſuffragijs in eum pronuntiarent, diuinum eis iudicium in mentẽ reuocauit, & iudiciorum ipſorum aduerſùs Catholicos iniquitatem exprobrauit. Tum Archiepiſcopo interroganti, an ſi exilio condemnaretur vitâ donatus, vellet in patriam redire, ſi ob patratum (inquit) facinus aliquod exularẽ, cauerem vtique redire; at ob hanc, quam ſuſtineo, cauſam exul factus, non omitterem in patriam repedare. Atquè vtinam ſinguli capilli capitis mei mille ad fidem Orthodoxam conuertere poſſent & te in primis, Archiepiſcope: nequè enim hiſcè veſtris iniquis ſtatutis, ſine lege, ſine authoritate contra vere Religionis cultores editis refragari conſcientiæ duco: præſertim cùm omnium Regum noſtrorum & Reginarum ſuperiorum ſæculorum leges & ſtatuta meæ cauſæ patrocinantia ad manum habeam. Quòd ſi Rex vos omnes Miniſ-

tros in patibulum egiſſet, cùm vos ei oppoſuiſſetis in conciliabulo habito Taoduni aut Aberdonie, ſtatuentes nullum debere caput Eccleſiæ in terris agnoſci; tum profectò vererer ab exilio in patriam redire. At cùm vobis in tàm iniquâ cauſâ pepercerit (vtpote quæ militat contra ipſius perſonam, qui ſe dicit caput Eccleſiæ) cur ego non obediam potiùs Chriſto quàm Regi? cur eum in tàm iuſtâ cauſâ mihi beneficum fore non ſperarem, qui in tàm iniuſtâ vos etiam num tolerat?

Iudicibus mox à conſultatione reuerſis, profertur in eum mortis ſententia, que eiuſmodi fuit, vt ſcilicet ad patibulum duceretur in foro ipſi erectum, ibiquè ſuſpenſo câput amputaretur, & corporis diſſecti quatuor partes omniũ oculis in quatuor diuerſis locis publicis ſpectandæ relinquerentur. Tum Martyr, gratijs actis & benedictione ei impertitâ, qui ſententiã pronuntiauit, ſimulquè eum amplexans, & cæteris cum Archiepiſcopo gratias agens, eiſquè dexteram iungens, omnibus ignoſcere ſe dixit ex corde, ſicut optauit Deum ſibi peccata ignoſcere: & Catholicorũ orationibus, ſi qui ibi occulti eſſẽt, ſeſe commendans, & ad murum conuerſus orationi ſe dedit, præcipiente interim Archiepiſcopo ne, cum eſſet condemnatus ob crimen læſæ Maieſtatis, quidquam populo ſpectaturo loqueretur. Dum autem Martyr oraret, & alij omnes pranſum abirent, accedit ſeruus Epiſcopi cum Vicecomite & carnifice, (quem amplexus bono eſſe animo iubet Martyr, & ſe illi ait ignoſcere) traditum ac vinctũ ad locum Martyrio deſtinatum trahi iubet. Quò cùm veniſſet, confluente ad ſpectaculum toto populo (cui verba facere prohibitus eſt) patibulum ſibi paratum amplexans & exoſculans, in orationem incumbit. Miniſtro autem adſtanti & palàm venditanti populo, vinctum non ob religionem, ſed ob crimen leſæ maieſtatis ſupplicio affici, capitis agitatione (cùm loqui ipſi prohibitum fuiſſet) mendacia illa ſibi diſplicere indicauit. Et quidam

ex cognatis eius, qui eum ad hæc etiam patienter ferenda hortatus eſt, præceps à famulis Archiepiſcopi in ſubiectam patibuli theatro plateam actus eſt, ac ruptis ceruicibus interijſſet, niſi ſupra cõfertam multitudinem cecidiſſet, ijſdem famulis dicentibus, Quid tu perduellis alteri perduelli patrocinaris? Quæ cùm fieri percepiſſet Martyr orationi inſiſtens, Miror (inquit) veſtrum agendi modum: me pro meâ cauſâ loqui prohibetis, & interim cauſam eandem & me ſimul mendacijs veſtris populo traducitis. Imponitis enim mihi, dum me in Regis præiudicium aliquid dixiſſe fingitis: nihil tale dixi, aut feci: tantùm aſſerui Papam ſpiritualem habere iuriſdictionem in dominijs Regijs, & toto mundo apud Chriſtianos, & poſſe Regem hæreticum excommunicare: ſi aliud dixi, populo oſtendatur: nam his, quæ dixi, ſubſcripſi, & pro ijs mori paratus ſum; vos autem falſa de me ad Regem ſcripſiſtis, & nunc ea populo perſuadere vultis. Ego cum alio Scoto (patrem Crychtonum interrogatus intellexiſſe ſe reſpondit) plura in obſequium Regiæ Maieſtatis apud exteras nationes feci, quàm vos aut omnes Miniſtri Scotiæ facere poteſtis: & pro eâ vitam exponere paratus ſum. Nunc autem ob ſolam Religionem morti trador. Et Miniſtro interrogante num mortem timeret, Non magis (inquit) pro tàm bonâ cauſâ, quàm tu patinas, cùm ad cœnam accedis. Tunc manibus de nouo ita arctè poſt terga reuinctis, vt digiti ei tremerent, ſcalas aſcendere iuſſus eſt: quo in aſcenſu orationi inſtans, & Catholicorũ, ſi qui fortè adeſſent, ſuffragia poſcens, Beatam Virginem & cœlites omnes inuocare cœpit, ſpem ſuam in meritis Sanguinis Chriſti repoſitam eſſe aſſerens, idquè omnibus audientibus, primùm Latinè, tum Anglicè. Et carniſex poſt iterata Vicecomitis mãdata vt eum è ſcala deturbaret, tandem renitens & multùm compatiens deiecit eum de gradu. Quod cùm fieret, magnus populi ortus eſt tumultus ac murmur, omni ſexu & ætate

iniuſtæ eius morti condolente, & deteſtante Miniſtrorum & præſertim Archiepiſcopi crudelitatem, ac orante vt Deus ſanguinis innocentis vindictam ſontibus retribueret ſeruato populo innoxio. Quas querelas in prædicationibus ſequentibus exprobrabant eis Miniſtri, dicentes non decere eos ob perduellis & ſeductoris mortem conqueri. Sed populus inter ſe calumnias Miniſtrorum, & iniuſtas accuſationes, à Martyre efficaciter reiectas, identidem repetebat, necnon oblatam illi præpoſituram, ſponſam, Regia munera, & cætera, quæ certiſſima erant innocentiæ indicia. Sanctiſſimâ autem Martyris animâ corporis ergaſtalo ſolutâ, funis reſectus, & ſacrum corpus in ſubiectos afferes magno illapſu, nullo retinente, ruit; & per carnificem, & hæreticos pollinctores (nemo enim Catholicorum accedere audebat) ciſtæ incluſum, in quodam loco extra vrbem, reis ſepeliendis deſtinato, terræ mandatum eſt.

Viſus eſt autem veſpere eques quidam ad duo circiter millia paſſuum extra vrbem, qui cùm ſciret Sacerdotem, morti traditum fuiſſe, magnâ feſtinatione redijt ad ſuos: & nocte intempeſtâ circa ſepulchrum Martyris viſi ſunt 40. equites, qui creduntur ſacra pignora abſtuliſſe: Catholici ſine dubio erant: re ſiquidem Magiſtratui patefactâ, qui magno comitatu mane ad locum venit, inuenta eſt terra nonnihil mota. At iubente Magiſtratu, explorarunt quidam, infixis terre accuminatis bipennium ſtylis, an effoſſa fuiſſet ciſta; ſed deprehenderunt reſiſtentem. Vnde prohibitum ne ampliùs inquirerent; inde ſcilicet conſtare afferentes, corpus non fuiſſe ablatum.

Captus eſt Præfatus Martyr, vt narrant concaptiui, circa 14. *Octobris* 1614. *Et Martyrio affectus* 10. *Martij* 1615.

APPROBATIO.

Hæc relatio Incarcerationis & Martyrij R. P. Ioannis Ogilbei vtiliter typis excudetur. Actum Duaci. 29. Iulij. 1615.

GEORGIVS COLVENERIVS
S. Theol. Doct. & Prof. & Librorum in Academia Duacena Censor.

VII.

ESCRIPTURA DE FUNDACION Y DOTACION DEL SEMINARIO DE COLEGIALES SEGLARES ESCOCESES EN LA VILLA DE MADRID

X DE MAYO MDCXXVII.

ESCRIPTURA DE FUNDACION, &c.

En el nombre de la Sſma Trinidad, Padre, Hijo y Eſpiritu Santo, tres perſonas y una Divina eſencia, y a honra y gloria ſuya, y de la ſantiſima y ſiempre virgen, madre de nueſtro Señor y redentor Jeſu Chriſto, Abogada y ſeñora nueſtra; Sea notorio y manifieſto a los que la preſente eſcriptura de Fundacion y dotacion vieren y oyeren, como en la muy noble Villa de Madrid, eſtando en ella la Corte y Conſejos de ſu Majeſtad, a diez dias del mes de Mayo de mil ſeiſcientos y veinte y ſiete años, ante mi el eſcrivano publico y teſtigos de yuſo eſcritos parecieron preſentes los Señores Coronel Guillermo Semple, cavallero Eſcoces, gentilhombre de la boca de ſu Majeſtad, y Doña Maria de Ledeſma ſu muger, vecinos de eſta dicha villa de Madrid, con licencia y expreſo conocimiento, que primero y ante todas coſas la dicha Señora Doña Maria de Ledeſma pidió al dicho Señor Coronel Guillermo Semple, para otorgar y jurar eſta eſcriptura, y el ſe la dio, y prometio, y de habella por firme y por ella acceptada y recivida, ambos a dos de un acuerdo y voluntad; Digeron que movidos con piadoſo zelo, y agradecidos de las muchas mercedes y beneficios que han recivido de la poderoſa mano de Dios, deſeando hacer alguna buena obra enderezada a mayor ſervicio ſuyo, en aumento del

culto divino, y enſeñanza de la ſanta fe Catholica, con la predicacion evangelica, y converſion de los hereges, eſtan determinados a fundar y dotar, como por eſta carta dicen y otorgan que de ſu libre y agradable voluntad, fundan y dotan, un ſeminario de colegiales ſeglares Eſcoceſes en la forma, y ſugetos al govierno, y con el patronazgo, condiciones y clauſulas que hira declarando en eſta manera: Lo primero quieren que la habitacion y aſiſtencia del dicho ſeminario y colegiales de el ſea en eſta dicha villa de Madrid, ſeñaladamèñte en ſus caſas principales de la Calle que va deſde el Poſtigo de San Martin a la Red de San Luis, que ſolian nombrarſe Jacome de Trenzo, que pertenecieron a la Real Hacienda, y por derecho ſuyo, y en parte de pago de mayor ſuma que ſu Majeſtad debia de ſueldo al dicho Señor Guillermo Semple le fueron dadas y aplicadas, y reſerbadas, de hueſped de apoſento, como parece por los titulos y recaudos que de ello tiene, y ſe hallaran entre ſus papeles a que ſe refiere, cuya reedificacion, aumento, y comodidad de vivienda ſe ha echo muy conſiderable ſabrica y gaſto, por lo qual las dichas caſas eſtan muy abentajadas en valor y eſtimacion del que tenian quand el dicho Señor Coronel Guillermo Semple entre a poſeerlas y gozallas, de las quales el dicho Seminario ha de tener y ocupar la cantidad de vivienda, que fuere neceſaria, y le fuere ſeñalada por los prelados de la Compañia de Jeſus, que han de tener ſu govierno y adminiſtracion, como adelante hira declarado, el qual dicho feminario ſe ha de gobernar por las conſtituciones y reglas que tienen otros, que eſtan fundados en eſtos reinos y fuera de ellos, y ſegun y como fuere diſpueſto por el General de la dicha Compañia, y en el los dichos Señores Fundadores quieren y es ſu voluntad ſe haga Capilla donde ſe celebre el Culto divino, y ſean ſus cuerpos enterrados y que las miſas que alli ſe digéren ſean por ſus almas de la miſma

forma que la Compañia lo uſa y hace por ſus fundadores y dotadores, y que ſi antes de la reſidencia de los ſeminariſtas y fabrica de la dicha capilla fallecieron los dichos Señores Coronel Guillermo Semple y Doña Maria de Ledeſma ſu muger, ſean depoſitados en la Igleſia o Monaſterio que dejare nombrado, y deſpues ſe haga ſu tranſlacion al dicho ſeminario y capilla de el donde ſe pongan los dichos ſus cuerpos con la authoridad debida a la calidad de ſus perſonas con ſus armas y letreros. En el dicho Seminario tienen de aſiſtir la cantidad de Colegiales que ſe pudieren ſuſtentar con la renta de ſu dotacion los quales preciſamente han de ſer naturales Eſcoceſes, procurando ſu mayor calidad y virtud, y de quien ſe prometa mas fruto en el bien de las almas, y ſe han de exercitar el tiempo que fuere neceſſario en los eſtudios de Gramatica, y Filoſofia, Theologia, Controverſias, y ſagrada Eſcriptura, para que quando en todo ello eſtubieren capazes, vayan a dicho Reino de Eſcocia a la predicacion de el Evangelio, y converſion de los hereges, en que ſe han de ocupar, y como fueren ſaliendo del dicho Seminario para el dicho efecto ſe vayan reciviendo otros en ſu lugar para lo miſmo, y anſi ſe vaya continuando por todo el tiempo que durare la dicha converſion. El govierno de dicho ſeminario, y enſeñanza de ſus colegiales le han de tener los religioſos de la dicha compañia de Jeſus que ſeñalaren los provinciales de ella de eſta Provincia de Toledo, y cada uno en ſu tiempo, y para agora los dichos Señores fundadores nombran en primer lugar al Padre Luis de la Palma, Provincial que al preſente es de la dicha Compañia, y quieren que por los largos dias de ſu vida, ſiendolo, o no lo ſiendo, pueda tener y tenga el dicho govierno y adminiſtracion para diſponer la egecution de eſta fundacion haſta que ſe ponga en toda perfeccion ſu cumplimiento, y ſu paternidad nombre los religioſos y ſeglares que obieren de aſiſtir en el

dicho ſeminario para el govierno y enſeñanza, y para la correſpondiencia y aviſos del Reino de Eſcocia, y a los unos y los otros los pueda remober y quitar, y poner y nombrar otros en ſu lugar, y deſpues de el fallecimiento del dicho Padre Luis de la Palma, hagan lo miſmo los Provinciales de la dicha Compañia de la dicha Provincia cada uno en ſu tiempo. Los dichos Señores fundadores ſeñalan por dotacion del dicho ſeminario y gaſtos de el las dichas ſus caſas principales que aqui van declaradas, con las cargas de cenſos perpetuos et de al quitar que tienen, y porque eſtan con voluntad y deſeo de librallas de los dichos cenſos perpetuos dando a los dueños de ellos, otros equivalentes en ſu lugar, en caſo que en ſus dias no lo dexaren echo, quieren que los dichos padres provinciales de la dicha Compañia, y qualquier de ellos a quien tocare el govierno del dicho ſeminario lo hagan y cumplan por cuenta de los dichos Señores fundadores, y que la cantitad que de las dichas caſas, no obiere de ocupar el dicho ſeminario, lo puedan beneficiar y adminiſtrar, y firvan ſus alquileres para redimir los cenſos al quitar que tienen y en quedando libre de ellos, goce el dicho ſeminario de ſus frutos y aprovechamientos. Mas le dan y aplican los quinientos ducados de renta perpetua que ſu Mageſtad, a ſuplicacion del dicho Señor Coronel Guillermo Semple ha fido ſervido de hacerle merced para el dicho ſeminario, conſignados en la renta del Obiſpado de Cadiz con Bulas de ſu Santidad. Iten mil y novecientos ducados de renta que tambien ſu Mageſtad ha echo merced por diverſos decretos al dicho Señor Coronel Guillermo Semple por una vida, la que para deſpues de ſu muerte dejare ſeñalada, cuyo ſeñalamiento reſerba para hacelle cada y quando que le pareciere, y ſi por qualquier cauſa lo dexare de hacer, deſde luego nombra la vida del Padre Ugo Semple de la dicha Compañia de Jeſus, de ſuerte, que durante ella, lo goce el dicho ſemi-

nario. Y por ſer eſta fundacion tan del ſervicio de nueſtro Señor, los dichos Señores Fundadores, ſe prometen de la gran clemencia de ſu mageſtad ſera ſervido y anſi ſe lo ſuplican humildemente de prorogar o perpetuar al dicho ſeminario eſta renta por el tiempo que fuere ſu voluntad. Mas le aplican todos los otros bienes, derechos y acciones que tienen y les pertenece, puede y debe pertenecer ſin reſerbar, ni dejar de compreender coſa alguna de ſuerte que todo ello aya de ſer, y ſea para el dicho ſeminario y mayor aumento de ſu dotacion, Y reſerban los dichos Señores fundadores durante ſus dias y vida el uſufruto de toda la dicha hacienda y la pueda gozar enteramente el dicho Señor Coronel Guillermo Semple, ſobreviviendo a la dicha Señora Doña Maria de Ledeſma, y ſi ella fuere la ultima que falleciere, goce mientras viviere, y deſde el dia en adelante que el dicho Señor Coronel muriere ochocientos ducados cada ano de los dichos mil y novecientos ducados de renta que ſu Mageſtad por ſus diverſos decretos, ha hecho merced al dicho Señor Coronel Guillermo Semple por una vida la que como dicho es dejare ſeñalada. Y para que la dicha Señora Doña Maria de Ledeſma pueda diſponer por ſu alma y otros efectos que la pareciere, el dicho Señor Coronel la concede quinientos ducados mas por una vez de la renta del primero año ſiguiente al ſallecimiento de la dicha Señora Doña Maria de Ledeſma. Y en caſo que el dicho Señor Coronel Guillermo Semple por ſu teſtamento u por otro qualquier contrato dejare deſpues de ſus dias aplicadas algunas cantidades de por vida o por tiempos limitados a diverſas perſonas ſeñalando en los dichos mil y novecientos ducados de renta o en otra qualquier de ſu hazienda, ſe tiene de cumplir y pagar, y como fuere vacando, vuelva, y ſe vaya conſulidando en el dicho ſeminario para ſus gaſtos. Y para durante los dias y la vida de los dichos Señores funda-

dores reſerban en ſi poder y facultad para que ambos conformes, y no de otra manera, puedan revocar, mudar ni alterar eſta diſpoſicion, o volvella a hacer de nuevo, y poner todas las enmiendas, condiciones, declaraciones, fuerzas y firmezas que les pareciere, en una o mas veces, y lo que ultimamente dejaren otorgado ſe guarde y ſe cumpla como ſi aqui fuera pueſto y aſentado y en falleciendo el dicho Señor Coronel Guillermo Semple ha de ceſar la dicha permiſion y reſerva y eſta fundacion ha de quedar firme y exequible para de alli adelante ſin que ſe pueda hacer coſa alguna en contrario de lo contenido en ella, y ſi ſe hiciere, no valga, ni tenga efecto. Y ſi la dicha Señora Doña Maria de Ledeſma falleciere primero, ſe permite que el dicho Señor Coronel Guillermo Semple como no ſea revocar eſta diſpoſicion pueda para mejor cumplimiento de ella hacer en una y mas veces, qualeſquieras declaraciones, reformaciones y enmiendas que fuere ſu voluntad, las quales ſe guarde y cumpla como en ellos ſe contubiere. Y tambien ſe permite que deſpues del fallecimiento de los dichos Señores fundadores pueda el dicho Padre Luis de la Palma, durante ſu vida, y deſpues de ſu paternidad los Provinciales que fueron de la dicha provincia de Toledo, y cada uno en ſu tiempo hacer de eſta fundacion y dotacion, la eſtenſion, enmiendas, y reformaciones que en una o mas veces les pareciere que conviene para ſu mejor cumplimiento y perpetuacion, y declaran, deſde quando ſe ha de comenzar, a executar y cumplir, y lo que hicieren ſe guarde y cumpla como ſi aqui fuera pueſto y aſentado. Y nombran por patron perpetuo del dicho ſeminario al excelentiſimo Señor Don Gaſpar de Guzman Conde de Olivarez, Duque de San Lucar la mayor, Marques de Eliche, Comendador mayor de Alcantara, Sumiller de Corps, y Cavallerizo mayor de ſu Mageſtad y de ſu conſejo de Eſtado y Guerra, Capitan general de la Cavalleria de Eſpaña,

Gran Chanciller y Regiſtrador perpetuo de las Yndias, Alcaide de los Alcazares, y Atarazanas Reales de la Ciudad de Sevilla &c. y, para deſpues de los largos dias y vida de ſu Excelencia, al ſuceſor y ſuceſores que perpetuamente fueren de ſu caſa y eſtados con el derecho de patronazgo, honores, calidades y prerogativas y demas preeminencias que a ſu excelencia pertenece en el colegio de los Ingleſes de San Jorge de eſta villa de Madrid ſin reſerbacion alguna. Y en la forma que de ſuſo ſe contiene fundan y dotan el dicho ſeminario y le aplican los dichos bienes derechos y acciones, y con las dichas reſervas deſde luego ſe apartan de ſu propriedad, y la ceden y traſpaſan en el dicho ſeminario de que le dan la poſeſion y poder para tomalla y en el entretanto que lo hacen y para en todo tiempo ſe conſtituyen por ſus inquilinos, y precarios tenedores poſehedores. Y en ſeñal de la dicha poſeſion y por titulos de ella, otorgan en ſu favor la preſente eſcriptura con que ſea viſto havella adquirido ſin ſer neceſario otra aprehenſion alguna, y a mayor abundamiento hacen donacion de los dichos bienes al dicho ſeminario para el efecto de la dicha ſu fundacion y dotacion pura, mera y perfecta y irrevocable que el derecho llama *inter vivos* con la inſinuacion requiſitos y ſolemnidades para ſu validacion de derecho neceſarios por no tener como no tienen herederos forzoſos aſcendientes ni deſcendientes de ſuerte que ellos ni alguno de ellos ni otra ninguna perſona por ſu derecho, ni en otra manera, durante ſu vida, ni deſpues de ſu fallecimiento, no pueda ir ni venir contra lo que dicho es, ni pedir, ni pretender los dichos bienes, ni parte de ellos, y qualquiera coſa que en contrario ſe hiciere no valga ni tenga efecto. Y ſin embargo ſe guarde y cumpla eſta eſcriptura como en ella va declarado y para ello obligan los dichos ſus bienes havidos y por haver, y dieron para ſu execucion poder a las Juſticias y Jueces de ſu

Majeſtad de qualquier partes que ſean a quien ſe ſometen y renuncian ſu propio fuero, Juriſdicion, y domicilio y la Ley *ſi convenerit de juriſdictione omnium judicum*, para que por todos los remedios y rigores del derecho, y via mas breve y executiva los compelen y apremien al cumplimiento de lo que dicho es como por ſentencia difinitiva de Juez competente paſada en coſa juzgada. Renunciaron las leyes de ſu favor y en contrario de lo que dicho es con la que dice que no valga la general que de ellas ſe hace, y en particular la dicha Señora Doña Maria de Ledeſma renunciò el auſilio y derecho de las leyes de Veleyano, ſenatus conſulto y nueva conſtitucion con las de Partidas y Toro, y las demas que ſon en favor de las mugeres en quanto por ellas ſe diſpone que ninguna ſe puede obligar a lo que no ſe convirtiere en ſu utilidad y provecho y como ſabidora de lo que contienen las apartò de ſu favor. Y otro ſi por ſer caſada y por la calidad deſta eſcritura y en lo que para ſu mayor validacion requiere juramento juro y prometo por Dios nueſtro Señor, y por ſu ſanta crux tal como eſta ✠ en forma de derecho que hizo con los dedos de ſu mano derecha de que yo el preſento eſcrivano doy fe et por las palabras de los ſantos quatro evangelios de que guardera y cumplira y habra por firme lo contenido en eſta eſcritura ſin la reclamar, ni contradecir, ir, ni venir contra ella, alegando leſion enorme ni enormiſima, inducimiento, fuerza, ni engaño, ni otra cauſa ni razon en contrario por quanto la hace y otorga de ſu libre y agradable voluntad, y vien cierta de todo ſu derecho, y de lo que en eſta parte la conviene hacer, mayormente con inteligencia cierta de que ſe le ſigne, conozida utilidad, y provecho, por ſer la obra tan del ſervicio de Dios nueſtro Señor, y bien de ſu alma, y de haver la de quedar, como la queda, ſobreviviendo al dicho ſu marido, los dichos ochocientos ducados de renta durante ſu vida, que confieſa ſer

cantidad equivalente para el eſtado de Viuda, y poder cumplir en el baſtantemente con ſus obligaciones y en particular por no haver traido dote alguno, ni otros derechos, y que los bienes que al preſente tienen y gozan ſon propios del dicho Señor Coronel Guillermo Semple procedidos de ſueldos y mercedes de ſu Mageſtad conocidamente havidos y tenidos por caſtrenſes y caſi caſtrenſes, y anſi lo declara que en ellos no tiene ni la pertenecen ningunas ganancias, y ſi todavia no embargante lo que dicho es, hiciere alguna reclamacion, o contradicion no la valga, ni aproveche, ni ſobre ello ſea oida ni admitida en juicio, ni fuera de el, y por el miſmo caſo ſea viſto haver caido en quebrantamiento de eſte juramento, yen las demas penas por ello eſtablecidas en derecho, y debaxo del miſmo juramento, que de nuevo vuelve a hacer, y hizo, de que tambien Yo el dicho preſente eſcrivano doy fe, prometiò que de lo aqui contenido no pedira abſolucion ni relaxacion a ningun Juez ni Prelado que para ſe la conceder poder y facultad tenga, y aunque de propio motu u en otra manera la ſea concedida, no uſarà de ella, y tantos juramentos hace como veces ſe le concediere la dicha abſolucion y relaxacion, y uno mas, para que ſiempre quede jurada eſta eſcritura, y otroſi confieſa y declara que en contrario de lo contenido en ella, no tiene echa ninguna reclamacion, ni proteſtacion, en publico, ni en ſecreto, por eſcrito, ni de palabra, ni en otra forma, y ſi pareciere haverla echo, la revoca, y da por ninguna y de ningun valor y efecto, no embargante qualeſquier clauſulas derogatorias dederogatorias, o de mayor, o menor calidad, o con qualeſquier palabras, oraciones, en latin, o en romance, o en otra qualquier forma que prometan irrevocabilidad, que todo ha de quedar, y queda, de tal manera derogado y alterado, como ſi no ſi hubiera echo ni otorgado. Y en teſtimonio de lo que dicho es ambos, Marido y Muger anſi lo otorgaron y firmaron a los

quales yo el preſente eſcrivano doy fe que conozco y fueron teſtigos Garcia de Ayala, y Nicolas Garcia, y Bartholome de Jaurrea, y Franciſco Alvarez, y Pedro Hut Eſven Vecinos y eſtantes en eſta dicha villa de Madrid. Guillermo Semple: Doña Maria de Ledeſma: Paſò ante mi: Eſteban de Liano.

VIII.

ANE COPIE OF THE TESTAMENT OF CORONEL WILLIAM SEMPLE.

X FEBRUARY MDCXXXIII.

ANE COPIE OF CORONEL WILLIAM SEMPLE, FUNDATOR OF THE SCOTS COLLEGE THAT IS IN MADRID, HIS TESTAMENT.*

In Dei nomine Amen. Let them all know that ar to ſee this teſtament that I Coronel W^m^ Semple, gentilman of Scotland, & gentilman *de la boca* of his majeſtie, being afflicted with ſome corporal infirmities,—in my perfect judgment, memorie, and underſtanding,—believing, as ane good Chriſtian, that is only ane true God & three perſones, & in all that which the holy catholic Roman church holds, believes & confeſſes, I rejoyce to have lived, & proteſt to live & dye, and under that proteſtation and divine invocation, taking, as I doe take, for my advocat & interceſſore the moſt ſacred Virgen Sancte Marie, and all the celeſtial court,—In way & form, of diverſe places fund beſt, I offer & acknowledge, by this wreit, that I make & ordein this my teſtament and laſt will as followes: I recommend my ſoule to God our Lord who created it &

* The original of this Will, which was in Spaniſh, is not preſerved among Biſhop Kyle's Collection of Papers. Reſpecting the "Copie," or tranſlation, here printed, ſome information will be found in the Illuſtrative Notes.

redeemed it with his moſt precious blood; & I leave my body to the earthe wherof it was formed: That when it ſhall be the will of God to take me out of this life, my body be buried in the Scots Colledge (which is dedicated to the immaculate conception of our Lady) of my own fundation, at the entree of the church, in the yerd itſelf & not in the wolt. I leave, that for my ſoul ther be ſaid a novennarie of ſung maiſſe of the corps preſent, and, at the years end, as is wont to be for perſons of my qualitie, I leave, that for my ſoul ane thouſand ſoule maiſſes be ſaid in priviledged altars, and that the moſt parte of thos maiſſes be ſaid in my church, or als many as may be ſaid, all which I applie for my ſoul, for my parents, & dead, & thoſe perſons who are in any charge & obligation. I leave to forced legacies 8 reals to them all, with which I free them from my goods. I leave in almes to confraternitie of the moſt bleſſed ſacrament in my paroiſh 8 ducats for to help them in waxe. For marriages of poor laſſes, I leave two ducats. For the convents of holy places of Jeruſalem, 8 ducats. I declaire that, in preſens of Steven de Llano [Liano?], wreitter to his Majeſtie, the 10 day of May of this bypaſt yeare 1627, I and Marie Ledeſma my wife, we gave ane wreitte of donation, fundation, & dotation to ane ſeminarie of Scots ſtudents, who ar to live and reſide in my houſes, in forme, & with the goods, and according as is ſet down in the ſaid wreit, to which I referre myſelf, which wreit I approve of neue, and ratifies in all & all, as and according ther is conteined. I declaire that all the perpetual cenſes which wer placed upon that ground which this day is the church and colledge are componed, and that I have them boght from the maeſters whoes papers and rights are in my powér. I declaire that his Majeſtie hes favourably beſtowed upon me an title of prince in Italie,—I leave that to be beneficed & ſold, & the price therof

let it be for ſaid Scots colledg. Of the 1900 ducats which I yearly enjoy for my paye, which are appointed and deſigned to me upon the rents of Flanders, wherof his Majeſtie, of favor, has granted me for any man's lyf tym whom I ſhall deſigne, I leave, that my brother ſonne, father Huge Semple, of the Societie of Jeſus, uptake them, and that ther be given & payed him therof yearly 400 ducats, for that he moſt diſtribut them in ane certain pious work which I have imparted to him, & for ſo long tym as he ſhall declaire it neceſſare, be him remitting myſelf to the partie whom I have declaired to him, to accompliſh the ſaid pious work, the which partie I burding him with ſecrecie that he nowiſe reveil, that no man may urge him with interrogatories to detect the ſaid partie, & that he be nowiſe obliged to give account therof to whatſomever prelate or perſone. And when the ſaid F. Huge doe declaire that the forſaid work is ceſſed, the forſaid rent moſt be conſolidated & united with the reſt of the rent perteining to the ſaid ſeminarie. Bot, if he dea befor that pious work ceſſe, the forſaid F. Hugo may leave nominated the eccleſiaſtique or ſecular perſone whom he pleiſes to accompliſh the ſame work which I have leaſt to him to doe, and that perſone ſhall uptake the ſaid 400 ducats in the ſame manner & with the ſame ſecrecie which he did. I leave, that to my ſervants that actually are in my houſe ſerving me in time of my deing, murning clothes be given them & 15 days allowance after my funerals & novennaries accompliſhing. I leave, that preſently after my death ane inventary of my goods be made, leaving to my wife ſuch as ſhall be needful for her in eſtat of widdowhead at her own choiſe & the reſt to be ropped, to the end the moneys that be made therof may ſerve for to fulfill my diſpoſition. I leave the ſaid Ladie Marie Ledeſma, my wife, for ane tym, ane hunder ducats that ſhe may diſpone therupon

according to her plaiſure. I declaire that his Majeſtie hes given me for the ſaid ſeminarie ane 1000 ducats of penſiones upon the archbiſhopricks & biſhopriks of his kingdoms, and that of 500 ducats ther are bulles diſpatched upon the biſhoprik of Cadiz, & for the other 500 ther ar decreits for the ſetting them upon others, all for the ſaid ſeminarie. Avelling me of the facultie I have that I may alter, adde, amend & take away from the ſaid fundation what I think fitting, I will, & it is my reſolution, that in no tym they may be in the ſaid ſeminarie more then twelf ſcollars, & that thos ought to be noblemen, &, if ther can be had, thos of my blood & hous be preferred. And, becaus my houſes are burdinged with twentie ane thouſand & aught hunder ducats, my wil is, that for the ſpace of three years after my death ther be not brought in nor receaved in the ſaid ſeminarie more then ſex or ſeaven ſtudents, becauſe I will that the augmentation which my forſaid houſes ar to have in the meane tyme, and after that my houſe debts are payed, ſerve for the diſburdinging of cenſes of my forſaid houſes, & particularly afore all for the redemption of cenſe I have upon thes houſes of Antoni Aroſtegui, & thir two claſes moſt be put to foot of the forſaid foundation that they may be the mor known, and I advertiſs that it is my wil that the forſaid collegialiſts aſiſt & reſid out of my houſes in ane other parte wher they may be ſerved with what is neceſſarie for their mantenence & vivers. Be the ſaid wreit of fundation, be ane article therof, it is declared that, if it happen that the ſaid Ladie Marie Ledeſma my wife live behind me, ſhe ſhould enjoye ſo long as ſhe liveth from the day of my death fourthwith 800 ducats of rent year of the forſaid 1900 ducats wherof his Majeſtie hes been plaiſed to warre upon me ane lyfe tyme after me, and lykwiſe 500 ducats mor out over for ance of the firſt years rent

following the departure of the ſaid Marie Ledeſma that ſhe might diſpone therupon for her ſoul, which condition & article now likwiſe I approve. And, becauſe I have ane wreit made in favour of Jhon Fernandez de Bobadilla in preſence of Jhon Chaves, wreitter to his Majeſtie, the date 20 of December of the laſt paſt year 1632, on the which I grant me to be reſtant him 15663 reals of laid compts betwixt us two til that day, I confirm that compt of newe & will that it be keiped & ſatiffied, as in it is conteined, ſatiffieing him of the beſt & reddieſt of my geare, morover what he does ſay with his ſimple declaration that I am reſting, & he has payed ſince the upgiving of the forſaid declaration, for I releave him of other whatſomever thing neceſſary for that caſe, & with that releefe let him not be obliged to any other thing. And I leave that ther be given him ane clock of myn & ane furred gowne of martriks ſkinnes in acknowledgment of the wil I carie him. And, for ſo much that my brother ſonne F. Hugo Semple is ſubject to religion and to the obligations therof that he cannot weit upon the adminiſtration, recoverie & governing of my forſaid houſes & ſeminarie, it is my appointment & will that the ſaid Jhon Fernandez de Bobadilla, of whom I have all kind of ſatiſfaction, that he be adminiſtrator of my houſes & ſeminarie, & of the reſt of the things tuching & appertining to my forſaid goods, whom I name for ſuch a end, and he moſt exerciſe that office from my death, all the dayes of his lyf, during which he moſt have his abode & livelihood in my forſaid houſes, with all that is neceſſare for meat & clothing according to the quality of his perſon. And the forſaid Jhon Bobadilla ſhall be obliged to give account of his ſaid adminiſtration to thos to whom it ſhall be pertinent to take it, & alſo to weit upon the affairs apperteining to the forſaid Ladie Marie Ledeſma my wife, and I relieve him from

giving ſurtie for the charge of his ſaid adminiſtration, neither will I charge him to give ſuch ſurtie, for ſo is my will. I declare that his Majeſty, be royal tiket given in this toune of Madrid the 5 of Auguſt 1629, did favor me that, after my dayes, I ſhould enjoye 1900 ducats of rent, of that which for the preſent I poſſeſſe, for the lyf tym of any I ſhould nominat be my teſtament, that he might diſpone therupon according as I ſhould orden him, as it is clear be the forſaid tikett,—avelling me then therwith I nominat F. Jhon Seton of the Societie of Jeſus that during his lyf tym, the adminiſtrator of the ſaid college, [or the perſon to whom it belongs, may demand the ſaid 1900 ducats which ſhall be and ſhall ſerve for the benefit of the foreſaid college*] conform to the fundation and patronadg therof . . ſo that for only the tym of the lyf of the ſaid F. Jhon the uptaking thereof be acqueired, for ſo is my determinat wil. And for ſo much that I doe acknowledge & am obliged be benefits and favors of the moſt excellent Lord Don Gaſpar Guzman, Earle of Olivarez, Duke of St Lucar the great, great commendador of Alcantara, *Sumiller de corps* & great cavallier of his Majeſty, of his conſeil of eſtat and warre, captain general of the cavallerie of Spaine, great chanceller & regiſtrator perpetual of Indies & ballie of the royal Alcazares of the citie Seville &c,—wold to God I were ſo powerful that my meanes were of farre greiter conſideration, that I might reſigne them in the hands of his excellence to the end ſo great a cavallier might diſpoſe of them, yet in ſo farre I may according to my good wil and deſyre, avelling myſelf of the favor I ever had of his excellence, I nominat him for perpetual patron of the ſaid college of the Scots which I have made and funded in my houſes, that his excellence &

* This passage is taken from an Italian translation of the Will.

his ſucceſſors to his eſtat may be it for ever & evermore but any innovation or revocation, that as ſuch ones they may make uſe of the ſaid patronadg, & diſpone therof, ſo his excellence & the ſucceſſors to his houſe & eſtait, according to the fundation of the ſaid patronadge as I have leaſt it diſpoſed, may diſpone upon it & upon all thing depending therfrae & to this end I give my full power & irrevocable conſent. Item, I declaire that I am to leave a memorial made of particular things which I wil have done, which ſhall remaine cloſed ſubſcrived with my hand, which if I cannot ſubſcrive Jhon Bobadilla ſhall ſubſcrive it, & the ſaid memorial & all what is in it conteined, it wil & is my intention that it have the force & efficacie as if all were in this teſtament. And, for to accompliſh & execut all this teſtament & all what in it is conteined, I leave & nominate for my executeurs & teſtamentars the Lord Don Gaſpar de Guzman Earle Duke, whom I humbly ſupplicat to pardon me this my boldneſs, which as his creature I have taken this licence as to make this nomination. Lykewise I nominat for my executories the ſaid Ladie Marie Ledeſma my wife & the Lord Señor Antonie Carnero ſecretarie to his Majeſtie, Knight of the order of St. James, & Fa. Hugo Semple, & the ſaid Jhon Fernandez Bobadilla, & to all five & everie one *in solidum* I give power to accompliſh the contents in this my teſtament & that they receave & uptake all my goods, rights & actiones & all whatſomever any way is reſting & apperteining, or may be reſting or pertening, to me & may give acquittances, diſcharges, ceſſations & other neceſſares, & to do all what they pleaſe or hold for good but any limitation & the office or charge of theſe my teſtamentaries ſhall laſt to them all termes & tyme that is needful but limitation even though the year of teſtamentarie or executorie ſhould have paſſed. And, all being accom-

pliſhed & payed what is in this my teſtament conteined, the remanent of all my goods, true debts, rights & actions, which any ways I have & perteinis & may perteine unto me but reſervation, but leaving any thing uncomprehended I leave to my heir the ſaid ſeminarie to which I applye & give under title of heretadge for accreſſment of its dotation, & it ſhall have & poſſeſſe it be the right of this clauſe for ever & ever. And I revoke & annul & hold for nulle & of no valor in effect all whatſomever teſtaments, legacies, codicilles & other whatſomever kinds of diſpoſitions which be word or wreit in former times be this inſtant any ways I may have made or granted that all theſe or any part therof have no force & be not accompliſhed, ſaffing only this which now I make & grant which I will have only force that it be keept, accompliſhed & executed with the fundation aforementioned. All this I will have to ſtand for my laſt will & diſpoſition in the forme & way that law can give place til. And this I grant before this preſent wreitter & witneſſes in citie of Madrid the 10 day of February 1633 years: witneſſes are Dominique Francis, Michael Fernandez & Jhon Fernandez of Ruypetroz, Baltaſſar Nuñez & Dominique Landero, reſidents of this courte. And becauſe the ſaid Coronel William Semple ſays he cannot ſubſcrive being impoſſibilitated of his hand, I ſubſcrive it for him in his name, ane witneſs for witneſs Dominique Francis before me Jhon Fernandez de Parra & I the ſaid Jhon Fernandez de Parra wreitter to his majeſtie our King & ſecretary in Madrid was preſent & this I ſigne in teſtimonie of the veritie/

Jhon Fernandez de Parra.

ILLUSTRATIVE NOTES.

ILLUSTRATIVE NOTES.

I. CARTA GULIELMI GORDON, &c.

PAGE 3. Bishop Gordon was the son of Alexander third Earl of Huntly, and the Lady Johanna, or Janet, Stewart, daughter of John Earl of Atholl. He appears to have received the early part of his education at Aberdeen, and to have gone from thence to France to pursue his studies;—on his return to Scotland he was made Rector of Clatt in Aberdeenshire. He afterwards became Chancellor of Moray, and was recommended to the Pope as coadjutor to William Stewart, bishop of Aberdeen, cir. 1544–5. In the latter year that prelate died, and Gordon was appointed his successor, though still but a youth, by Cardinal Betoun's influence, "greatlie," says Sir Robert Gordon, "to the diſpleaſure of the Earl of Angus and the whole ſurname of Douglas." He died at Aberdeen in 1577, and was buried in the cathedral church there. "He wes," says the author just quoted, "a good and learned man; he had a daughter who wes mareid to the Laird of Vdny." The justness of this character, however, is rendered very questionable by the "Counſall gevin be the Deyne and Cheptour of Aberdeine" to him in January, 1558–9. The last article proposed in that document "for reformatioun to be maid and ſtancheing of hereſeis," contains the following passage:—"And becaus all thai that ar contrarius to the Religioun Criſtiane promittis faythful Obedience to the Prelatis, ſwa that thai will mend thair awin Lyvis and thair Inferiouris conforme to the Law of God and haly Kirk: In reſpect herof that his Lordſchip wald be ſa gude as to ſchew gude and Edificative Example in Speciall, in removing and diſchargeing himſelf of Cumpany of the Gentillwoman be quhom he is gretlie ſclanderit; without the quhilk being done dyvers that ar pertenax ſayis thay can nocht accept Counſall

and Correctioun of him quhilk will nocht correct himſelf: And in lyk maner nocht to be owr familiar with them that ar ſuſpect contrarius to the Kirk, and of the new Law and that his Lordſchip evaid the samyn, and that quhen his Lordſchip pleſis to veſey the Feyldis to repois himſelf, cheis ſic Cumpany as efferis till his Lordſchipis awin Eſtate; and caus his Lordſchipis Servandis reforme thair ſelfis, becaus, nixt himſelf, it ſeims him to begyn at his awin Houſhald. Quhilkis premiſſis being done, the ſaidis Deyne and Cheptour belevis in God that all ſall cum weill to the Honour of God and generall Reformatioun of the haill dyocie of Aberdeine." And this view of the bishop's character is confirmed by the testimony of Spotswood, who says: "Some hopes he gave at firſt of a vertuous man, but afterwards turned a very epicure, ſpending all his time in drinking and whoring. He dilapidated the whole rents by fewing the lands and converting the victual duties in money, a great part whereof he wafted upon his baſe children and the whores their mothers."—(See Gordon's History of the Earldom of Sutherland, pp. 112, 172;—Russel's Keith's Catalogue of Scottish Bishops, pp. 122, et seq. where several curious documents respecting the diocese of Aberdeen will be found;—Wood's Douglas's Peerage, I. p. 646;—Keith's History, p. xiv.—Spotswood's History, p. 107.)

Besides this bishop, there was, according to Sir Robert Gordon, another William Gordon "who wes deſigned biſhop of Aberdeen." He was the son of George fourth Earl of Huntly, and must consequently have been the grand-nephew of the other. He died at Paris in the College of the Bons Enfans (Genealogical Hist. of the Earld. of Sutherland, p. 143.—Wood's Douglas's Peerage, I. 649.) But it appears that the character given above is that of the first bishop,—indeed Spotswood expressly says so,—although the Editor of the late edition of Keith's Catalogue of Scottish bishops, following Sir Robert Gordon, calls him "a good and learned man." (p. 563.)

P. 7. In the list of names appended to this Deed the most celebrated is that of Alexander Galloway, rector of Kinkell. He was "a person of great learning," and "well seen in the Canon Law;"—the author of several works,—among others of an account of the "Clac Geese and the trees in which they are found." (See Mackenzie's Lives of Scots Writers, II. 383.) A person of the same name was Sub-Principal of the College of Old Aberdeen, and was expelled along with several of the other masters, by decree of the Privy Council in 1569, for refusing

to appear before them and acknowledge their approbation of the Confession of Faith (Wodrow's Biographical Collections, I. pp. 22—5.) This is generally supposed to have been the same person with the rector of Kinkell: he must at that time have been very old.

II. INUENTAIRES, &c.

THE annotation on these Inventories naturally divides itself into two parts—the first referring to the general history of the Chapel Royal of Stirling, and the second to the language of the Inventories themselves.

P. 11. The CHAPEL ROYAL of STIRLING was founded by James III. It had many valuable benefices bestowed on it by his son James IV., and its revenues amounted, in the reign of James VI., according to Spottiswoode, to a large sum (Stirling's Nimmo's Stirlingshire, 151—5;—Spottiswoode's Religious Houses, in Russel's Keith's Catalogue of Scottish Bishops, 472.) The following documents, now printed for the first time, will convey some idea of the splendour of the establishment even at an early period.

CHAPELL ROYALL.

att Stirling. Erect in a Collegiat church by Pope Alexander the 6, in Septembre[1] 1501, att the desire of king James the fourth and founded with ane Dean, subdean, Sacristan, Chantre, Thresaurer, Chancellor, Archdean, and 16 chaplains, all those at the kings collation *privilegio apostolico*. The Dean appointed to be the kings confessor, haveing the care of the king and queens souls, and those of their family, with Episcopall jurisdiction, wanting only a cathedrale church to be called Bishop of the kings chapell, Exempt from all jurisdiction but the Pop's. One of the 16 chaplains by the kings appointment

[1] The Bull is dated at Rome 6. Nonas Maij 1500. The judges appointed by the Pope to execute it gave their decree on the 1st, and it was published on the 6th, Sept. 1501.

was maſter of the Muſick, and of ſix ſinging boys, the putting in and putting out whereof belonged to the king. This dignity of Dean was firſt annexed to the proveſtry of Kirkeuch in Saunt Andrews, therafter by Pope Julius the Second was annexed to the Biſhoprick of Galloway, by king James the 6. upon demiſſion of that biſhop for the time was diſſolved from Galloway and annexed to the biſhoprick of Dumblane, and endow'd with the abbacy of Dundrenan, and the lands of Mak-hill, and Trachrame, for ſuſtentation of the ſervice belonging to the ſaid colledge and perſons therin founded. King James the fourth gave rich happs, 'and other coſtly ornaments, the Inventor wherof is as yet extant.'[2] Next he aſſigned five hundred Merks ſcots money per annum out of certain lands wherof the chapell remained in poſſeſſion a long time after the Reformation;—as alſo authoriſed and united to the ſaid chapell the particular abbacies, priorys, prebendaries, and paroch churches there deſigned to the value of 800 pound Sterling, all of them at the kings preſentation, allowing a competent portion to vicars, ſerving the cures att the ſaid churches;—the abbacy of Inchmahome in Perthſhire belonging to Canon Regulars, called in Latin *Insula Mahome*;—the priory of Ceſnok, the parſonage of Dumbar, with the Archpreſbytery, and prebendary of Spot, Weltane [Belton?], Duns, Pinkartoun, with the colledge church of the ſame, the churches of Davelingtoune [Dalmellington], Alloway, Culton 1. Culton 2. Dalrympell, Sautrick [Southwick], Kelly [Kells?], Kirkmoore [Kirkinner], Kirkovan, Balmaſon [Belmaclellan], Beband [?], Kingairth, Creiffe, Allane [Ellon?], Crawſheils [Cranschawis], Saint Marie Lewis, Elſchewhome [Glenquhome?], Kincardan, with the fower chapells of Pittycraig [Pettybrawchley], Dowghall [Duthell], belonged to this place.

And before the mortification of the forſaid churches, the priory of Coldinghame, one of the greateſt benefices of that kind in Scotland, was annexed to the chapell Royall by King James the third, anno 1487, by Act of parliament inhibiting the lieges both ſpirituall and temporall that none of them preſume to do or attempt any thing contrair to the union and anexation of the ſaid priory of Coldinghame to the fornamed Chapell Royall, or to make any impetration therof att the court of Rome or to publiſh or uſe any Bulls or proceſs purchaſeing it with detriment and [to the?] anexation of the ſaid union under pain of Treaſon, Tinſell, forfeiture of life, lands and goods. This fundation of the chapell royall

[2] See next article of the present Note.

is inſtructed by 11 popes Bulls, divers acts of parliament, three Mortifications extracted out of the Regiſters, under the Clerk Regiſters hand, and ane old Regiſter of the Chapell in parchment, the leaves numbred and marked by the Clerk of Counſells hand, but before there are a number of leaves cut out of it. Theſe forſaid benefices are in the ſaid fundation rentelld to 500 pound Sterling money per annum, for ſaid chapell, beſides the portions reſervd for the vicars ſerving the cures, att the churches above mention'd, which ſoume was valued in King James the Sixts time 5000 pound ſterling *currente anno.* Compairing this with the Courſe of money att the time of James the fourth, the rent of this Royall Chapell can be no leſs than five thouſand Merks Scots money, that is 330 pound ſterling, payable out of the lands, and the ſoume of 5000 pound Sterling payable out of the benefices, being recover'd, and reduced to ane ordinary rentall which ſoume [they ?] would eaſiely afford; but for the preſent the rentall of the Chapell is very ſmall, the chapell being out of poſſeſſion of the greateſt part, the reſt being either let out in laces, for a ſmall rent, partly applyd to the ſervice of the Cure's att the ſeverall Churches.

Theſe of greateſt worth were out of the Chapells poſſeſſion in James the Sixts days, viz. the Priory of Roſneth, belonging to the Canon Regulars, *Ubi fanum Majori devotione quam ſumptu poſitum eſt, in qua deiparæ miraculoſa effigies venerabatur: ſuppreſſum eſt Jacobo quinto rege, atque unitum capellæ regiæ, unico tantum Canonico relicto, qui prædia et poſſeſſiones, quas circum jacentium oppidorum et Inſularum relligio ſanctitati Cœnobitarum præbuerat, adminiſtraret.* The Abbacy of Inchmaholme, The priory of Coldingham, the perſonage of Dumbar, with the Archpreſbytry therof, and prebendaries of Spot, Beltoun, Duns, Pinkartoun with the colledge church of the ſame, Kingartie, Allane, Crawſcheils, Kincardin, with the chapell of Pettecragie, Doughall. The reſt were let by the prebendaries for a ſmall rent, viz. for the Dean of the chapell out of the abbacie of Dundrenan and lands of Murtell and Thruckrane, 420 pound Sterling, Out of the biſhoprick of Dumblane 100 pound Sterling, beſides the penſion out of the exchequer for the Canons and ſinging boys. Out of the ſaid benefices and lands 100 pound Sterling. Out of the Exchequer 104 pound Sterling. This account I have from a Note drawn by Tho^{s} Nicolſon Advocat given me by one Thomſone a Muſicianer.

Knox lib. I. page 17, ſays that Sir George Clappertone dean herof in 1527, compelld Richard Carmichaell then young to burn his bill, He was then a ſinger in the chapell. He had happend to ſay in his ſleep, The devill take away

the prieſts for they are a greedy pack. Richardinus Exegeſis in can. S. Auguſtini, Fol. 87, ſpeaking of our books for ſinging the Meſs, commends highly thoſe that had been written with the Notes, by the Abbot of Inchcolme, *et illius etiam venerabilis viri Alexandri Paterſonen. Sacrarij Regalis collegij Stirlingen. Quæ non minis devotionem accendunt, quam bonam delectationem.* Johnſton, Lib. 6. Hiſt. page 183, ſays, *Anno* 1593 *Die* 19 *Februarij, Jacobo Sexto natus eſt filius ex Anna Regina. Rex Sacellum Sterlini reficit, Auro diſtinguit lacunaria, exornat parietes opere Magnifico, ac ſummo artificio pictores, Sculptores ac cæteros elegantiores artifices adhibet.*—(Hay's Scotia Sacra, MS. Advocate's Library, 231.)[3]

INVENTORY OF JEWELS, &C., IN 1505, FROM THE CHARTULARY OF THE CHAPEL ROYAL OF STIRLING, FO. 35. (ADVOCATES' LIBRARY, W. 1, 10.)

Hec ſunt ornamenta iocalia et volumina que habentur in eccleſia collegiata beate Marie et Sancti Michaelis de Striuiling et ponuntur ſub firma cuſtodia diſcreti uiri Magiſtri Dauid Traile ſacriſte dicte eccleſie quarto die menſis Nouembris de anno Domini milleſimo quingenteſimo quinto.[4]

De Colore nigro

In primis vna caſula,[5] vna ſtola, unus manipulus[6] cum ly prus[7] pro vna

[3] In the year 1594, the Chapel Royal was fixed upon by James VI. for the celebration of the baptism of Prince Henry, and "because the chappell royall was ruinous and too little, concluded that the old chapell should be utterly rased and a new erected in the same place that should be more large, long and glorious to entertain the great number of straungers expected. These propositions at length considered, they all [the Convention] with a free voluntarie deliberation graunted vnto his majestie the summe of an hundred thousand pounds money of Scotland," and the ceremony was performed with great pomp. (Accompt of the Baptism of Prince Henry, printed in the collection entitled, Scotia Rediviva, Edin., 1826, pp. 473, 4.)

[4] For the explanations of some of the words in this Inventory, I have been indebted to the kind assistance of Messrs. Meek and Whytock of Edin.; there are others which I have supplied from the different Wardrobe Accounts. A work on the language of our ancient wardrobes is still much wanted.

[5] Casula, Casubula, Cassibula,—*Gall.* Chasuble, a kind of cope, a short vestment without sleeves, which a popish priest wears at mass.—*Scot.* Chasuble, Chesybil, Chessable.

[6] Manipulus,—Sudarium, (Du Cange),—*Scottice,* Fannoun, a linen handkerchief carried on the priest's arm at mass.—(Jamieson.) Mr. Meek mentions, that in an Inventory of jewels, vestments, &c., of the Abbey of Holyroodhouse, taken 12 Oct., 1493, and at present in the course of being printed for the Bannatyne Club, the *stola* and *manipulus* generally correspond.

[7] prus,—qu. for *paruris?* Parure is explained by Jamieson, "ornament, trimming." The

alba[8] et uno amictu[9] de ly ſatẽ nigri coloris habẽ duplicaturam de ly bucram nigri coloris et hec caſula habet ly orphus[10] de vellus[11] etiam nigri coloris Item tres cape[12] de ly vellus etiam nigri coloris noue et precioſe portañ arma Domini Regis de quibus vna earum eſt conſuta cum filis aureis ad modum ſtellarum ſplendencium Item vna caſula et due tunice de vellus nigri coloris conſute cum filis aureis, due ſtole, tres manipuli cum ly prus pro tribus albis et tribus amictibus eiuſdem coloris et ſubſtancie Item unum pendiculum[13] de vellus nigri coloris conſutum cum filis aureis ad modum ſtellarum ſplendencium pro ſummo altari ordinatum et habet duplicaturam de bucram blodij coloris Item unus paruus et longus pannus de vellus nigri coloris ſuper quem conſuta ſunt cum filis aureis hec uerba, Miſericordia eius ſuper omnia opera eius, et habet duplicaturam de bucram blodij coloris Item vna capa de ly dammeß nigri coloris habens ly orphus de vellus ſubrubij coloris

following passage quoted by that author, coincides nearly with the connexion of the word in the text:

The byschape Walter ——
Gave twa lang coddis of welwete,
With twnykil and Dalmatyk,
Albis wyth *Parurys* to tha lyk.
Wyntoun.

The word "Parut" occurs frequently in the Inventory of Silver Work, &c., of the Cathedral Church of Aberdeen, 1559, inserted in Russel's Keith's Catalogue of Scottish Bishops, pp. 127, 8, and in Orem's Description of the Chanonry in Old Aberdeen, pp. 68, 9. Parura, paratus, paratura, signify embroidery or ornamental borders,—(Jamieson.) The word prus seems also to have been used in another sense. "Perrus, Perrous, Paris," says Mr. Robert Pitcairn, "occur in the treasurer's accounts as referring to cloth—as I suppose, cloth of Paris; but in the royal accounts it is spelt 'priss.'"

[8] Alba,—*Gall.* Albe,—*Scot.* pl. Albis, abbis,—"surplices, white linen vestments worn by priests,"—(Jamieson.) The *alba* and *examitium* generally correspond in the Inventory of the Jewels, &c., of Holyroodhouse above mentioned.

[9] Amictus,—*Gall.* Amyt,—*Scot.* Ameitt, Amyt. "The first or undermost part of a priest's habit, over which he wears the alb,"—(Jamieson.)

[10] Orphus,—qu. Fr. Orfre? The word, orfre, in the text, p. 11, is always rendered, in the corresponding article in Scotch, "foirbreist." Collection of Inventories, &c., of the Royal Wardrobe and Jewelhouse, Edin. 1815, p. 161. See also the subsequent part of this note. This is apparently a better rendering of the word than Orphis or Orphir, which are explained by Jamieson, "embroidery, cloth of gold."

[11] Vellus, Velucia, Velucium,—Velvet.

[12] Capa, quæ olim caracalla, vestis cilicina de caprarum pilis (Du Cange),—*Scottice*, Caip.

[13] Pendiculum,—*Scottice*, "ane hingar."

Item una caſula de dammeſ nigri coloris habens ly orphus de vellus ſubrubij coloris Item vnum pendiculum de dammeſ nigri coloris pro ſummo altari Item vna parua et curta capa ſerica antiqua nigri et rubej coloris mixtum, plus tamen participat de nigro colore Item vna caſula, tres ſtole, tres manipuli cum ly prus pro tribus albis et tribus amictibus de cameleto nigri coloris cum duplicatura de bucram eiuſdem coloris et hac caſula habet ly prus de Dammeſ nigri coloris cum quibuſdem lineis rubej coloris.

De blodio colore

In primis, due cape de dammes blodij ſeu celeſtis coloris cum filis aureis conſute ad modum radiorum ſolis et ſunt large et precioſe habentes capucia[14] ſua et ly orphus de panno precioſo auri et habent pannum lineum ad illas conſeruandas Item vna caſula, due tunice, vna ſtola, tres manipuli cum ly prus pro tribus albis et vno amictu de dammeſ eiuſdem coloris, bonitatis et ſubſtancie cum duabus capis immediate predictis et hec due tunice habent ly orphus de precioſo panno auri Et cum iſtis tunicis habentur vna ſtola et ly prus pro uno amictu de auro ualde precioſo Item vnum pendiculum pro ſummo altari de dammeſ blodij coloris cum filis aureis conſutum ad modum radiorum ſolis portans pulcherime ſalutationem noſtre domine Item vnum aliud pendiculum pro ſummo altari de Dammeſ eiuſdem coloris et bonitatis cum pendiculo immediate precedēn portans honeſtiſſime ymaginem Dei patris et noſtre domine ac ymagines quorundam angelorum et hoc pendiculum habet in ſe multas margaritas ad eius decorem et hec duo pendicula habent pannum lineum ad eorum conſeruacionem Item duo alia pendicula minora de vellus celeſtis ſeu blodij coloris contexta cum filis aureis et vnum illorum portat ymaginem ſancti trinitatis in auro contextam Item vna caſula, due tunice, due ſtole, tres manipuli et cum ly prus et tribus albis et tribus amictibus de vellus ſubuellus blodij coloris et habent ly orphus de panno auri. Item duo pendicula pro ſummo altari de ly taffate blodij coloris quorum vnum portat in eius medio ymaginem crucifixi conſutam cum filis aureis et hec duo pendicula duplicaturam habent de ly fuſtian albi coloris.

De colore rubio

Item due cape de panno precioſo auri habentes capucia et ly orphus etiam

[14] Capucium, caputium, capitium, capitis tegumentum, quod capæ assutum erat (Du Cange),—*Ang.* a hood?

de panno auri rubij coloris et habent pannum lineum ad earum conſeruacionem et ſunt meliores cape in eccleſia et magni precij Item due cape de panno auri et vellus ſubuellus rubei coloris et habent pannum lineum ad earum conſeruationem Item due cape de panno auri et de vellus commixtim rubei coloris cum ly orphus de panno auri et habent ly frenȝeis de filis ſericis in earum circumferenciis et cum panno lineo ad earum conſeruationem Item due cape, vna caſula, due tunice, vna ſtola, vnus manipulus cum ly prus pro vna alba et vno amictu de ſateñ rubij coloris contexta cum filis aureis ad modum ramorum arborum et hec due cape habent pannum lineum ad earum conſeruationem Item vnus pannus precioſus de auro rubij coloris ad honorem euchariſtie ordinatus quando deportatur extra eccleſiam et habet pannum lineum ad eius conſeruacionem Item quatuor haſte lignie rubij coloris ad portandum in alto dictum pannum ſuper euchariſtiam Item vnum paruum frontale precioſum de auro et cum filis aureis pendeñ portans arma Regis et diverſa alia arma et certas ymagines ſanctorum et habet in ſe multas margaritas ad eius decorem Item vna capa de vellus rubij coloris cum lie orphus de vellus nigri coloris Item vna capa de ſateyñ crammaſy rubij coloris cum ly orphus de dammes viridis coloris Item vna caſula de ſateyn crammaſy rubij coloris cum ly prus de ſateyñ uiridis coloris Item vna capſula[15] ſerica figure quadrangularis rubij coloris exterius et albi coloris interius pro corporalibus[16] ſeruandis Et ibi includitur vnum coopertorium pro calice ſub figura quadrangulari de auro conſutum cum multis margaritis ſumptuose fabricatum Item vna caſula noua, vna ſtola, vnus manipulus cum ly prus pro una alba et vno amictu de panno auri precioſi rubij coloris ſumptuoſe conſute et fabricate habeñ duplicaturam de ſateyñ blodij coloris et hec caſula habet ly orphus de panno auri cum filis aureis conſutum et eſt res magni precij Item unum antiquum ly orphus de panno auri conueniens pro una capa Item unum aliud antiquum ly orphus de panno auri pro una capa Et hec duo ly orphus ſunt rubij coloris Item unum antiquum frontale dę ſerico diuerſorum colorum portans diuerſa arma deſuper contexta et eſt modici ualoris.

De ſubalbo colore alias ly dunne coloure

Item vna caſula, due tunice, due ſtole, tres manipuli cum ly prus pro tribus

[15] Capsula, a little coffer or chest, a casket (Ainsworth.) "Pontifici ad altare accidenti *capsula eucharistiam continens* præferebatur" (Mabill. I. Comment. in ord. Rom. CXXXIX.) "Una capsula sive fericulum de argento deaurata solennis *pro Eucharistia ferenda in processionibus*" (Invent. Ornament. Eccl. Glasg. in Chartul. Glasg.)

[16] Corporale,—*Scot.* Corporall, Corperale,—the linen in which the host was kept (Jamieson.)

albis et tribus amictibus de dammes de ly dwñ colore habeñ ly orphus de panno auri Item duo panni cerici antiqui cum filis aureis contexti ly dwñ coloris Item unus paruus pannus ſericus antiquus cum filis aureis contextus ly dwñ coloris Item unus antiquus pannus de vellus de ly dwñ colore pro ambone ut apparel ordinatus.

De colore viridi

Item una caſula antiqua, una ſtola, unus manipulus portans arma Regis et Regine que venit de dacia de dammes uiridis coloris et cum ly prus pro una alba et uno amictu eiuſdem coloris et ſubſtancie Item unus pannus de ly verdoure[17] diverſorum colorum plus tamen declinans ad colorem uiridem Item duo panni de ly burd alexander[18] habeñ duplicaturam de panno lineo pro duobus ambobus[19] cooperiendis Item vna caſula cum armis domini regis, due tunice, due ſtole, tres manipuli cum ly prus pro tribus albis et tribus amictibus de dammeß uiridis coloris Item vna caſula portans arma Regis, una ſtola, unus manipulus cum ly prus pro una alba de dammeß uiridis coloris et hec caſula habet ly orphus de vellus nigri coloris.

De colore albo

Item due cape de panno auri albi coloris et habent pannum lyneum ad earum conſeruationem Item una capa de dammes albi coloris cum filis aureis conſuta ad modum ſolis ſplendentis et ly orphus de panno auri Item due caſule, due ſtole, duo manipuli cum ly prus pro duabus albis et duobus amictibus de dammes albi coloris Et dicte caſule habent ly orphus de uellus nigri coloris Item una caſula, due tunice, due ſtole, tres manipuli cum ly prus pro tribus albis et tribus amictibus de dammeß albi coloris et habent ly orphus de panno auri et duplicaturam de bucram rubij coloris et ſunt noue et precioſe et dicte tunice habent cordas ſericas pendeñ retro et portant arma Regis ab ante et regis ac regine filie regis Anglie commixtim retro.

[17] Verdoure is explained by Dr. Jamieson: "tapestry representing rural scenery." "A great verdure that lays before the altar" (Keith's Catalogue, *ut supra.*)

[18] Burdalesander,—embroidered, from Alexandria.

[19] Ambo,—pulpitum, tribunal ecclesiæ, ad quod gradibus ascenditur (Du Cange.) The word is thus noticed in the Inventory of the *Vasa Ænea* of the King's College, Aberdeen, 1542: "Tres ambones ænei, unus pro evangelio cantando, alter pro epistola, et tertius pro legenda." (Orem's Description of the Chanonry of Aberdeen, p. 143.)

De colore purpureo

Item due caſule de vellus purpurei coloris cum ly orphus de panno auri, due ſtole, duo manipuli et cum ly prus pro duabus albis et duobus amictibus eiuſdem coloris et ſubſtancie.

Item duo candelabra erea aliquantulum magna Item octo fiole[20] de ſtanno Item vna parua campana pendens ante fores eccleſie Item tres magne campane que uenerunt ex ciuitate Lundomarum ibi empte per dominum Regem fundatorem eccleſie Item unum pulcrum horecudeum completum per Dominum Jacobum Pettygrew fabricatum Item duo ly flacottis[21] de ſtanno Item crux de ſtanno deaurato portans ymaginem crucifixi Item tria tintinabula Item una crux lignea rubij coloris habens haſtam longam Item una haſta longa ad portandum ymaginem crucifixi extra eccleſiam Item duo magni ambones de lignis ſtantes in choro Item tria paria organorum quorum unum eſt de lignis et duo alia de ſtanno ſiue de plumbo Item tria ſeruicalia[22] ad ſupponendum miſſalibus in altari Item vna tabula cum tribus foliis ubi depinguntur ymago Domine noſtre gerentis filium ſuum in ulnis ſuis et duo angeli portantes inſtrumenta muſicalia Item una tabûla in qua ſcribitur qui pridie &c. Item una magna archa clauſa cum duabus ſeris pro ornamentis eccleſie ſeruandis Item ly Judaſ bellis et ly traditor pro officio tenebrarum in ſeptimana dominice paſſionis Item boxa correa apta ad ſeruandum euidentias eccleſie Item habentur in pictura multa arma regis et regine pro obſequiis celebrandis Item una [tabula?] habens tria folia ubi depinguntur ſub uitro ymago crucifixi et quatuor ſanctorum etiam ſub uitro in lateribus Item una tabula portans formam uultus noſtri ſaluatoris et uocatur ly uernahill Item una tabula in qua depingitur ymago noſtrè domine Item vna capſula pro criſmate de ſtanno.

Et ſequitur de Jocalibus

In primis una magna capſula de argento pro euchariſtia portanda et iocale magni ponderis ac ſumptuoſe fabricatum et portat in eius ſummitate ymaginem

[20] Fiolæ *or* phialæ. "Fiola vitrea cum oleo beati Andreæ" (Invent. of Holyroodhouse, p. 25.)

[21] Flaccot *and* flaoone,—*see* Jamieson's Dict. Supp. Vol. I.

[22] Servicale *or* Cervicale,—Cushion.

crucifixi Item due fiole de argento et ſunt deaurate circa earum ſummitates Item tria candelabra de argento et ſunt ponderis notabilis Item unus thuribulus[23] cum naui[24] et cocleari[25] de argento pro incenſo Item ly teiſtyr de argento deaurato portans ymaginem crucifixi ac noſtre Domine et Johannis euuangeliſte, habet etiam multas gemmas diuerſorum colorum in ſe fixas et eſt notabile iocale Item unum iocale de argento deaurato fabricatum ad modum habens campanile[26] in eius ſummitate una locatur una particula ſiue pecia ligni crucis ſancte et ornatur illud iocale cum multis margaritis et includuntur in eodem, ut ueraciter creditur, multe reliquie ſanctorum Item unum paruum iocale de argento deaurato habens ymaginem crucifixi in eius ſummitate et protenditur aliquantulum in altum Item unus circulus de puro auro habens formam capitis beati iohannis baptiſte Item quatuor calices et quatuor patene[27] de argento deaurato et bene ponderantes Item una parua capſula de argento deaurato rotunde figure pro euchariſtia ſeruanda Item unum magnum et precioſum iocale de puro auro portans ymaginem noſtre Domine gerentis filium ſuum mortuum ſuper genualius et diuerſas alias ymagines et hoc iocale habet in eius ſummitate ymaginem crucifixi et eſt artificioſe fabricatum portat etiam multas gemmas diuerſorum et margaritas et includitur in vna boxa de correo ad eius conſeruacionem Item tria parua candelabra de argento deaurato portañ arma Regis Anglie et deportata fuerunt ad partes Scoticanas cum regina noſtra que eſt filia regis Anglie.

Et ſequitur de voluminibus

In primis duo miſſalia in papiro de littera impreſſa Item duo miſſalia in

[23] Thuribulus,—a censer.

[24] Navis, Navicula,—a little ship (See Inventories of the diocese of Aberdeen, 1559–60, in Russel's Keith's Catalogue of Scot. Bish. 129.) Its uses are thus stated by Du Cange; "cum qua ponitur incensum in thuribulis,"—"in qua thus asservatur."

[25] Cochleare,—*Scot.* ane Crowat? The meaning of this word is not very clearly explained by Du Cange. It is generally mentioned in reference to the chalice, thus: "Calix magnus argenteus cum patena et cochleari" (Inventar. Coll. Reg. Aberd. in Orem's Descript. of Chanonry of Aberdeen, p. 143.) But not always, thus, "Arcula thuraria cum cochleari argenteo. Aliud cochleare argenteum, auratum, *cum manubio cristallino*, ad eundem usum" (Ibid.)

[26] Campanile, or Campanarium, is explained by Du Cange: "Turris ecclesiæ in qua Campanæ pendent,"—a belfry; and in this sense it is evidently used in the following passage of the Inventory of Aberdeen: "Et pariter *in Campanili* horologium magnum, ferreum, cum malleo ferreo ad horas signandas" (Orem's Descript. Chanon, Aberd., p. 152.)

[27] Patena,—*Scot.* patene,—the cover of a chalice,—(Jamieson.)

pergamino de littera impreſſa Item unum antiquum miſſale in pergamino cum penna ſcriptum Item liber euuangeliorum in pergamino cum penna ſcriptus Item liber epiſtolarum in pergamino cum penna ſcript. Item duo pſalteria antiqua in pergamino cum penna ſcripta. Item quatuor magna antiphonaria in pergamino cum penna ſcripta et habent diuerſas litteras capitales deauratas Item duo magna breuiaria in pergamino de littera impreſſa Item vnum magnum breuiarium in papiro in littera impreſſa et eſt ruptum in multis foliis Item duo volumina in pergamino cum notis de ly faburdoñe[28] Item due legende in pergamino cum penna ſcripte quarum una eſt de temporali et altera de proprietatibus ſanctorum Item decem proceſſionalia in pergamino cum penna ſcripta et notata Item tria gradalia in pergamino cum penna ſcripta Item unum alterum gradale magnum et novum in pergamino cum penna ſcriptum datum domino Regi per abbatem inſule ſancti columbe defunctum Item unum breuiarium magnum in papiro de littera impreſſa Item unum paruum breuiarium in papiro de littera impreſſa Item unum uolumen uocatum ordinarium ſecundum uſum ſanctorum [ſcotorum?] in pergamino cum penna ſcriptum Item unum parvum miſſale in papiro de littera impreſſa Item velum templi et eſt diviſum in duas partes pro quadrageſima Item ſeptem parui panni linei ornati cum crucibus et ordinantur ad cooperiendum ymagines ſanctorum tempore quadrageſimali Item octo manitergia[29] pro manibus lauandis in miſſa de quibus ſunt quatuor de ly dornyke Item quatuor corporalia pro miſſis celebrandis.

The following document respecting the Chapel Royal, though referring to a period considerably later than that mentioned in the text, may gratify inquirers into ecclesiastical antiquities:—The reference to the Earl of Buccleugh at page 146, indicates, that it must have been drawn up after 1619, when that title was created. See Douglas's Peerage,—art. Buccleugh.

INFORMATION ANENT HIS MA^TIES. CHAPELL ROYALL IN SCOTLAND.
(MS. ADVOCATES' LIBRARY, A. 2. 51. 41.)

King James the fourt of gude memorie in the ȝeir (1501) foundit the chapell

[28] Faburdoun,—counterpoint in music, (Jamieson.)
[29] Manitergium,—a towel.

royall of Sterling appointing be the fundation xvi chanonis, nyne prebendaries, and ſax boyis with ȝeirlie rent, as followis. The fundation is confirmed be popes Alexander and Julius.

The ſaxtein chanonis, beſyd the deane, (who had a rent of fyve hundreth mark aſſigned to him furth of theſe foundit and mortified revenues,) ar theſe.

1. The ſubdeane. His rent wes the half of Kirk-Inner and Kirkowen in Galloway, which payit to him, beſyd the ſervice of the cure at the kirkis, fourtein ſcoir markis ȝeirly; now payis only xl mark. Andro couper, brother to the late B. of galloway, is titular.

2. The ſacriſten, who had the iuſt vther half of the ſaidis kirkis, payit of old as the vther dilapidat, payis now as the vther xl mark ȝeirly. The ſaid Andro couper is titular of this alſo.

3. The chanter. 4. The Theſaurer. 5. The Maiſter of the bairnis. Eche one of theſe had in rent 100 lib ȝeirly furth of S. Marie Kirk of the Lewis. One William Scot that dwelleth in the border is chanter, who can not ſerve nor will not reſide. Mr. Thomas Gray is Theſaurar,—in lyk maner non reſident,—never comis to the chapel. James caſtellaw is maiſter of the bairnis; he attendis dayly, bot the rent is diminiſched to 100 mark being firſt 100 lib. The revenues of this kirk ar ſet in long taks to the Erle of Bakcleugh, worth 2000 lib ȝeirly.

6. The chanceler his rent wes the Kirk of Sowthweik, whilk now the organiſt hes. It payis 100 mark be ȝeir. It had alſo ane kirk in Bute, whilk now payis 50 mark be ȝeir, and the trumpeter Fergiſon hes it. Thir ar called the ſax dignities.

7. The perſon of Kellis, hes now 100 lib ȝeirly. A child, Thomas couper newoy to the late Biſchop, is titular,—can not ſerve.

8. The perſon of Balmaklellan hes only 50 marks. Patrick Dumbar, titular, attends and is ſkilfull.

9. The perſon of Glenwhom, hes 50 mark, and hes ſold it to my L. Wigton. Vaikand.

10. The perſon callit Air primo hes 100 lib ȝeirly. The foirſaid Andro Cowper titular of this alſo.

11. The perſon of Alloway, hes 80 mark ȝeirly. Another child, James cowper, nevoy to the late Biſchop, is titular, and can not ſerve.

12. The perſon of Dalmellinton hes 80 mark. Johne Gib his ma^ties. ſervant is titular.[30] No attendance.

13. The perſon of Dalrumpill, hes 50 mark. Andro finklar, titular, attendis and is ſkilfull.

14. Culton now divyded betuix tuo perſonis, the ſaid James Caſtellaw and Barnard Lyndeſay his ma^ties. ſervant; eche of them hes xl lib ȝeirly. Barnard Lyndeſay can not attend.

15. & 16. Creif, having tuo perſonis foundit, the ſaid Mr. Thomas Gray one, and a child callit Henry Mow the vther. Eche of them hes 80 Marks ȝeirly. This kirk is ſet in taks. It is worth 22 chalderis ȝeirly, by the Vicarage.

Thir ar the xvi chanonis.

The nyn prebendars ar, fyve in Strabran, whairof the ſaid Patrik Dumbar hath one, and Sthephan Tillidaf the vther four; ilk prebendarie is xx lib ȝeirly. The vther four ar in Caſtellaw[?] whairof the ſaid James Caſtellaw hath one, William Duncanſon that dwelleth into Pole, another, and James Keith who attendis and is ſkilfull the vther two. Thir prebendis ar worth eche of them 35 mark ȝeirly.

The ſax boyis had 90 markis among them, whairof their is none this day, and of all the xvi chanonis and nyn prebendis, only ſevin attendis, and hes no meanes, ſo that only they ſing the common tune of a pſalme, and being ſo few ar ſkarſe knowen.

Item thair is aikeris beſyde Sterling called the Raploch foundit and perteining to it bot hes never payit this long tyme.

Item 312 lib ȝeirly furth of Kintyr and Loquhaber, payit ever till of late ȝeiris.

Thir abouewritten kirkis and rentis ar reknit in the fundation to have payit to the chapell then in the 1501 ȝeir 2000 lib ȝeirly, whilk is more then ten thouſand lib now and this day payis only tuell hundreth lib and moſt of it to non reſidentis.

Remedies.

Firſt, to reſtore the 312 lib. whilk wes duly payit furth of Loquhaber and

[30] "Johne gib, vallet of his ma^ties. chalmer," was presented to the prebendary of Dalmellington, Jan. 4. 1585–6. (Register of Presentations to Benefices, II., 140.) Mr. Meek mentions, that Coupar, bishop of Galloway, bought the benefice from him for 3000 merks.

Kintyre furth of the kings duties all the dayis of king James the fourt and fyft and of late ceaſed, theſe boundis ceaſing to be ciuill, whilk now, bleſſed be God is vtherwayis and ſuld be reſtored.

Secondly, to aſſay be courſe of law to repair the dilapidat eſtait of this benefice, diminution of rentall being ſo evident and be the lawis of Scotland a clear irritation of ane tak; beſyd that theſe takis wanting the patron his conſent, (who is his ma^ttie.) can not ſubſiſt, and to this effect to writ to my lord advocat and Secretar to have a cair heirin as of his Ma^ttie. proper ſervice.'

Thridly,—ſeing thair hes bene mortified to the chapell beſyd the aboue written rentis, evin in the fundation, the pryorie of Reſtenat, the prebendaries of Spot, Belton, Duns, Pinkarton, lyand within the college kirk of dumbar, Kinkairn in Mar, Pettie Braikly and Duthell in Murray, Ellam and Cranſchawis in Lamermuir, all thir ar conteined in the fundation, Item be act of parliament the pryorie of Coldingame is annexit to the chapell, of all whilkis the chapell hes nothing,—to try (ſeing the titulars of the chapell hes never renuncit thir kirkis and benefices) how they ar loſt, and [that?] either by law or compoſition ſome ȝeirly dutie may be had furth of them.

Laſtly,—if no better meanes can be had,—a new fundation muſt ſupplie it, or els all will ceaſe. And a howſe to the Dean to dwell in wald be giuen, or to pay the meill of it, as wes befoir.

Respecting the Inventories contained in the text, I can furnish but little information. They probably formed part of the private Memoranda of Servais de Condé, "Vallett of chalmer" to Queen Mary;—that the Inventory of the church ornaments did so, is indeed evident, as a copy of that Inventory in the Scotch language is found among the "Inventaires" of that person, forming part of the "Collection of Inventories and other Records of the Royal Wardrobe and Jewelhouse," printed under the care of Mr. Thomas Thomson in 1815. As an appropriate addition to the French document, the Scotch version is here added:—

> Memorandum of the ornamentis of the kirk quhilk I reſſavit fra the kepair of the chapel of Striveling 1562.

First twa auld Caippis of blew dames droppit with floure delice of gold with the foirbreiſtis maid in hiſtories.

Alſua ane cover of the alter with the underpand all of frefit claith of gold, with blew and dividit equalie in bredis of claith of gold figurit with reid freingeit with ſilk of the ſame cullour

Mair twa auld Caippis of reid velvot figurit with flouris of gold furniſit the foirbreiſtis with Counterfait gold

Mair twa tunicles ane chaſuble and a Caip all of claith of gold figurit with blew velvot the foirbreiſtis of broderie work of gold and ſilk

Mair twa tunicles, thre caippis, ane chaſuble with the cover of ane alter and the under pand all of blak velvot droppit with ſtarnis of gold. The foirbreiſtis of thame of reid velvot enrichit with the armes of Scotland and hiſtories

Mair ane chasuable and twa tunicles of claith of gold pyrnit with blak furniſit with the foirbreiſtis of fyne gold

Mair foure ſtoillis and ſex fannonis with fyve beltis maid of quhite threid

Mair ſex abbis and four Amytis with twa Worne auld alter claithis. (See p. 161.)

The technicalities of the Scottish Wardrobe have been so little or so loosely explained by our Glossarists, that I can add but little in illustration of the more obscure words in the second Inventory. The general remark made by Mr. Thomson in the Preface to his Collection of Inventories, may most fitly be applied to the present document:—"The frequent obscurities which it presents, and the many forgotten words and phrases which it serves to record, would of themselves be enough to expose the scantiness of our present knowledge of the condition, manners, and habits of our ancestors at no very remote period."

P. 12. Vasquine,—*Scot.* ane Vaskene,—a kirtle or petticoat, a Spanish Vardingale.—(Cotgrave's Dictionnarie.) Many kinds of "Vaskenis" are enumerated in Mr. Thomson's Collection of Inventories,—pp. 223—4. See also Jamieson's Dictionary, Supp. Vol. II.

P. 12. l. 24. garnye de timbre. "Vn timbre de Martres," is explained by Cotgrave, "a certain quantity of martin's skins," and the Scotch word "Timmer" appears to have been used in the same sense,—see Jamieson.

P. 13. l. 1. esguillettes,—modern French, aiguillettes,—*Scot.* Aiglets, explained by Jamieson, a tagged point,—see also Jamieson *sub voce* Eglie. "ii xij^{qs}. degulhettes de perlls tīz ensembre a chūne ii perles." "xv p^{ces}. des gullettes

a ij perles esmaillees de noir." "xvj autres pieces desgulhettes emalȝees de rouge." (Collect. of Inventories, p. 119.)

P. 13. l. 6. Une chemise,—*Scot.* a doublet? "Ane doublet with lang ſlevis of blew ſatine embroderit with gold and ſilver." (Collect. of Invent. p. 229.)

P. 14. l. 25. Chaperon,—*Scot.* ane huid. "Seven huidis of claith of ſilver embroderit with gold and tannie silk.—Seven cornettis of the ſame.—Ane hude and ane turit of quheit velvot. (Coll. of Inv. p. 231.)

P. 14. l. 26. Crespe,—*Scot.* ane frenȝye. Crespe de Chaperon,—the crepine of a hood. (Cotgrave.) Crisp or Kirsp also signifies "fine linen, cobweb lawn,"—see Jamieson, art. Kirsp.—Cotgrave, art. Crespe.

P. 15. l. 4. Bouret, Bourlet, or Bourelet,—a wreath or roule of cloth, linen or leather,—the supporter for a ruff of satin, taffeta, &c.,—(Cotgrave.)—*Scot.* ane burlet,—a standing or stiff neck for a gown, (Jamieson.) See Collect. of Inven. p. 227.

P. 15, l. 11. Bas de Choses,—modern French, chausses,—*Scot.* hois. See note respecting the Scotch "hois" in Jamieson, Supp.—art. Hois.

"*Bas de chose,*" says Bishop Kyle, "I apprehend, corresponds almost exactly to our *stockings* or *socks*. *Chose*,—in modern orthography, *chausse*,—expressed a part of the ancient attire of both sexes, which, in one piece for each limb, covered feet, legs, and thighs. When more antique habiliments were laid aside, this was surmounted in males by an article which received the name of *haut de chausse*, which, at first, and for a long time, reached only to the mid thigh, but at length gradually expanded downwards into our modern breeches and pantaloons. Detached integuments were, in like manner, contrived for the feet, and from their place received the name of *bas de chausse*. To express these, the French now only retain the first word *bas*. By the ascent of the *bas de chausse*, and the descent of the *haut de chausse*, the *chausse* itself has become eliminated from modern fashion."

P. 15. l. 11. Caleson, or Calesçons,—short and close linen drawers or breeches, (Cotgrave.)

P. 14. l. 3. pegnoy,—mod. Fr. peignoir.

P. 14. l. 3. Vng estuy de pegne garny,—"ane cais of camies garnist." (Collect. of Inv. 239.)

P. 17. l. 7. Orillettes,—*Scot.* orilyeitis,—a piece of cloth, or bandage, used for covering the ears during the night. (Jamieson.)

P. 19. l. 10. poinsons a faire monnoye. Poinson,—mod. Fr. poinçon,—is explained by Cotgrave, "a stamp, mark, print or seale."

The following notices of the coin struck by the party in the Castle of Edinburgh may be deemed worthy of attention:—

"Then Mortoun, as he was ſtill ather equall with the Regents or els above thayme in counſall and commanding, he cawſit prent a new kind of legit money in his caſtell of Dalkeyth of the price of ſax ſhillings and eight penneis to have courſe in the cuntrie be the Regents proclamatioun. And at this ſame tyme was prentit, in the caſtell of Edinburgh, certane eſpeces of fyne ſylver, availling threttie, twentie and ten ſhillings the pece: theſe Mortoun cawſit to be brokin doun to mak up his new ſophiſticat coyne, whilk tharefter had course for a lang tyme." (Hist. of King James the Sixt. Bann. Club. edit. p. 106.)

"Be this mene tyme [March 1571–2] thair wes ane cunȝiehous erectit in the caſtell of Edinburgh efter the xxx ſhillings peice of the quene." (Diurnal of Occurrents in Scotland printed by the Bannatyne and Maitland Clubs, p. 261.)

"About this tyme thair wes ane cunȝiehous in the caſtell of Edinburgh quhilk cunȝeit the auld cunȝie of the quene; quhilk wes xxx, xx, and x ſhilling peices, togidder with the cunȝie of the plackis cunȝeit be vmquhile the quene regent." (Ibid. p. 291.)

"At this tyme wes ane cunȝie diuiſit and cunȝeit in Dalkeith of ſiluer, quhilk wes half merk peices and xl pennie peices being bot ſlycht and vj pennies fyne legit money; on the ane ſyid the lyoun togidder with this ſubſcriptioun following thairabout; JACOBUS DEI GRATIA REX SCOTORUM; and on the other ſyd ane croce in maner of the auld plackis with this inſcriptioun; SALVVM FAC POPVLVM TVVM, DNE, 1572. and proclamit in Leith to have passage throw the realme as ſufficient and laufull money vnder the paines contenit in the act of parliament. The ſamyne having the caus in Edinburgh and, as wes alledgit, contirfeit in the caſtell of Edinburgh, for keiping of the fynit money cunȝeit of befoir, quhilk wes bocht in Leith the xxx ß. peice for xxxij ß. the xx ß. peice for xxj ß. and the x ß. for x ß. vj pennies quhilk wes brokin and tane furth of the realme. And the pairtie of Edinburgh perſawand, wald cunzie na mair thairof (Ibid. 297, 8.)

III. PRIVATE LETTERS TO JAMES BETOUN, ARCHBISHOP OF GLASGOW, &c.

THE following account of the descent of this well-known prelate is extracted from Martine's MS. Genealogical Collections, Advocates' Library, I. 21. *et seqq.* I have not considered it necessary to quote that part of the work which refers to any of the younger branches of the family, except those of that generation to which the Archbishop belonged, and that which immediately followed it.

Cayer, the author of the funeral oration on James, Archbishop of Glasgow, supposes that his ancestor had come to Scotland with Mary of Gueldres, wife of James II.; and Du Chesne, in his Genealogy of the house of Bethun, condescends on an individual. Martine, having rejected these hypotheses as destitute of historical authority, proceeds thus:—

"The Bethuns were of considerable note in Scotland many generations before they fell into the estate of Balfour, and yet that happened long before the princess of Gueldres or Jacotin de Bethun were born.

"Lesly, and some other of our historians, tell us that the Bethuns came from France into Scotland in the reign of Malcolm III., who began to reign 1057, and who died 1093. We know not now upon what grounds they said so; however, the thing, though not absolutely certain, is not at all unlikely; for we are sure that not long after this they made a good figure in this kingdom, being lairds of Westhall in Angus.

"In the reign of King William, who succeeded to the crown A. 1165, but 72 years after the death of King Malcolm III., Robert de Betun is witness to a Charter of Rogerus de Quincy, Earl of Winton, to Scyerus de Seaton, of an annuity of the Mill lands of Tranent.

"David de Betun and Joannes de Betun are witnesses to a charter by King Alexander II. (who began to reign A. 1214, and died A. 1249) to the Abbacy of Aberbrothick de terris in territorio de Kermuir.

"But a stronger evidence of the high station of that family in these early times, is, that both Mr. Prynne and Mr. Rymer mention Robert de Betun present with

Baliol and Robert Bruce. This is confirmed beyond all doubt, by some of the seals yet preserved that are appended to king Edward's decision, A. 1292, among which is that of *Robert de Betune de Scotia.* It is the arms of the Bethun family in Artois, at that time, with a file of three pendants in chief, as a mark of cadency.

"This *Robert de Betune de Countie de Farfar*, and several others of that name, are mentioned by Prynne, as swearing allegiance to king Edward.

"*David de Betune Miles*,[1] and Alexander de Betune, were at the parliament of Cambuskenneth, anno 1314, and one of their seals is appended to the Act of Forfaulture past in that parliament, which is the very same coat of arms that is upon the fore-mentioned seal of Robert de Betune.

"This Alexander, continuing loyal to the royal family of Bruce, is particularly named by Hector Boyse, as one of the leading men killed on that side in the great battle of Duplin, anno 1332.

"The family of Bethun of Westhall in Angus, continued to subsist for several generations; but Robert, a younger son of this Alexander, married Janet Balfour, daughter of Michael de Balfour, of that Ilk, and sister to John Balfour.[2] This family was likewise Brucean, and accordingly, when king David Bruce was restored, anno 1342, this John being then, after his father's death, laird of Balfour, was made *vicecomes de Fyffe.*

"He dying in a few years, about A. 1346, without children, his estate fell to John Bethun, his nephew, the son of Robert Bethun and Janet Balfour. This John, first of the Bethuns of Balfour, acquired from Duncan, earl of Fyffe, the lands of Holkettle. The king's charter of confirmation of earl Duncan's disposition is still extant, and some little time after that earl's death, which happened anno 1353, by a charter from his daughter Isobell, countess of Fyffe, he got the lands of Tollybrecks, *pro bono et fideli servitio.* He married Catharine Stewart, a daughter of the laird of Innermay [Sir Robert Stewart of Innermeath].[3] Her original seasine of liferent is still extant, anno 1386.

"His son and heir was John Bethun, second laird of the Balfour Bethuns,

[1] In the British Museum (Harleian Charters, 43. B. 9.) there is a Report by Henry, abbot of Arbroath, and David de Betune, knight, detailing the result of an inquisition made by them (by virtue of a writ from the Governors of Scotland, dated 25th Sept., 1286,) relative to certain lands in the barony of Panmure.

[2] She is said by Nisbet to have been *daughter* and heiress of Sir *John* Balfour of that ilk. (Heraldry, edit. 1816, I. 209.)

[3] See Douglas's Peerage by Wood, I. 138.

who married Stewart, daughter to the Lord Rosaith. There is extant a service relating to him, and it was he that built the east part of the house of Balfour, which stands to this day.

"He was succeeded by his son Archibald Bethun,[4] third laird of this family, whose charter from Duke Murdoch, the governour, anno 1421, is still extant, wherein he is designed, *dilecto nostro consanguineo Archibaldo Betoun*, for he was related to the royal family, both by his mother, Rosaith's daughter, and grandmother, Innermay's daughter.

"Archibald Bethun was succeeded by his son John, the fourth laird. He married Catharine Stirling, daughter to the laird of Keir, and got in tocher with her, the eight part of the lands of Kennoway, which was the beginning of their interest there. The papers relating to him are lost, but he is mentioned as witness in several writs of the neighbourhood that are still preserved.

"He was succeeded by his son John,[5] the fifth laird, who marrying Marjory Boswall,[6] daughter to the laird of Balmuto, had by her six sons[7] and five daughters.

"To him succeeded John Bethun,[8] his eldest son, the sixth laird. He married

[4] There is apparently some confusion in this part of the genealogy, for in a list of the marriages of this family in a subsequent part of Martine's work, this Archibald is placed before the preceding John, and the wife of the latter is stated to have been Jean Stewart, a daughter of the laird of Innermay, or Innermeath, instead of a daughter of Rossyth; and in another account of the family, in Martine's Collection, John is said to have been "three or four generations *after* this Archibald." This confusion may have arisen from the circumstance of John, seventh laird of Balfour, having also married into the Rossyth family (see *infra*), but from these discrepancies it is evident that the early history of the family was but very imperfectly known to the author. Duke Murdoch's precept of Sasine to Archibald, his father John being then alive, is given in the last mentioned account.

[5] He is by others called *James*. See Russell's edition of Keith's Catalogue of Scotch Bishops, p. 35, *foot note*, quoting Macfarlane MSS.

[6] In 1458 (Douglas's Baronage, 309).

[7] The second son was David Betoun first laird of Creich. He died in 1500. On the subsequent failure of heirs male, that estate came to David Betoun, fourteenth laird of Balfour (Martine, *ut supra*). The youngest son was James Betoun, Archbishop of St. Andrew's (Keith's Catalogue, by Russell, p. 35). According to Crawfurd, however, the Archbishop was the *second* son (Officers of State, p. 61).

[8] There is again some confusion in the descent, as is evident from the following extracts from the Record of the Great Seal, compared with the date of this John's death:—

Charter to John Betoun of Balfour, on his own resignation, of the lands of Balfour, Newtoun of Kettell, or Hole Kettell, &c. Aug. 9, 1507 (xiv, 388).

Charter to John Betoun of Balfour, "*et Isabellæ Monipenny sponsæ ejus*," in conjunct fee of the lands of Balfour, Sept. 4, 1528 (xxii, 160).

Elizabeth, daughter to the Lord Monipenny of Kinkell, of which marriage were seven[9] sons and five daughters. He died, anno 1514.[10]

"[James Bethun,[11] second son to this John Bethun, laird of Balfour, was laird of Balfarge. He married Helen Melvill, heretrix of a part of Drumonaird, and had five sons and three daughters.[12]

"JAMES BETHUN, son to James [John?] Bethun of Balfarge, was ARCHBISHOP OF GLASGOW at the time of the Reformation, &c.]

"His [John 6th laird's] eldest son, John Bethun, seventh laird, succeeded him. He married Christian Stewart, daughter to the laird of Rosaith, by whom he had two sons and two daughters.

"John Bethun, his eldest son, the eighth laird, succeeded him, and was

There is another circumstance which confirms the belief that this part of Martine's account is not very accurate. The seventh son of John, sixth laird of Balfour, is stated by him to have been *James* Betoun of Melgum. Now, it will be observed, that the second son is also stated by him to have been *James* Betoun, although, as we shall immediately see, his name was more probably, *John*; but even on the supposition that the latter is the true name, Martine's genealogy is still liable to the objection of having a John both for the eldest and the second son,—a most improbable circumstance.

[9] Cardinal Betoun was the *third* son (Martine, *ut supra*, Keith's Catalogue, p. 36), but according to Crawfurd, the *second* (Officers of State, p. 77).

[10] The date of his death is elsewhere given by Martine as 1504.

[11] The name of the Archbishop's father was certainly not *James*, but *John*. In a protest registered in the Acts of the Parliaments of Scotland (III. 470), in 1587, John Betoun of Balfour mentions *John* Betoun of Balfarg as his "guidfris bruþer," and in the service of the Archbishop, July 5, 1597, as heir to his father, he is called *Joannes* Betoun in Balquhargie (Inq. Special. Forfar, 590). Keith, however, on the authority of an account of the family transmitted to him by its then representative, calls him James (Cat. Scot. Bish. by Russel, 259). *John* Betoun in Balquhargie died in April, 1599 (Reg. Ret. D. 158). It will be observed, from a subsequent note, that he is also called "of Auchmouties."

[12] "This Helen Melvill bore to her husband James [John?] Bethun of Balfarge, five sons and three daughters, viz. James Bethun, Arch-bishop of Glasgow, *de quo supra*, also David, John, Andrew, and Robert Bethuns, but they all died without succession;—also these daughters, Catharine Bethun, who was a nun, Margaret Bethun, married to —— Strachan of Carmyllie, who bore to him only one daughter, Jean Strachan, who was married to —— of Rossie, and bore to him a daughter who was married to David Balfour, brother to —— Balfour of Tarrie, burgess of Ardbroth. Balfarge's third daughter was Janet Bethun, married to Robert Lundie of Conland. She bore to him a daughter, —— Lundie, married to James Weyms of Balfarge," (Martine, p. 28). This is evidently the "larde of Conlem," mentioned at p. 24, as about to be married to the Archbishop's sister. See also Note on p. 24.

married to Agnes Anstruther, daughter to the laird of Anstruther. Of which marriage were three sons and four daughters.

"To him succeeded his eldest son John, ninth laird, who married Elizabeth[13] Pitcairn, daughter to the laird of Pitcairn and Forthar, but dying without issue, was succeeded by[14]

"His next brother, Robert Bethun, tenth laird, married to Agnes Trail, daughter to the laird of Blebo. They had four sons and four daughters," &c.

For information respecting Archbishop Betoun, the reader is referred to the Chartulary of Glasgow, where there are several deeds by him; to the Memoir of him, in Mackenzie's Lives of Scots Writers, vol. 3d; to Archbishop Spotswood's History; to Keith's Catalogue of the Scotch Bishops; and to Dr. M'Crie's Life of Melville.

The following notices of him occur in the Record of Retours:—

Jul. 5. 1597. Jacobus Betoun Archiepiscopus Glasguensis, hæres masculus Joannes Betoun in Balquhargie, *patris*,—in terris de Auchmuthie, South et North Tarries (vel Carries) sine decimis inclusis;—terris de Grange de Conan et terris de Guynd cum decimis garbalibus inclusis, &c. (Inquis. Special. Abbrev. Forfar, 590).

Jun. 11. 1605. Robertus Beatone de Balfour hæres masculus provisionis Jacobi Beatone Archiepiscopi Glasguensis *filii fratris avi*,—in terris de Auchtmuithie cum decimis;—terris de Grange de Conan cum decimis, terris de Goindcum decimis garbalibus, &c. (Ibid. Forfar, 44).

Oct. 21. 1631. David Beatoun[15] de Balfour hæres masculus et talliæ Jacobi Beatoun Archiepiscopi Glasguensis *filii fratris proavi*,—in terris de South Tarrie sine decimis earundem, &c. (Ibid. Forfar, 201).

Maii 8. 1633. David Beatoun de Balfour hæres Jacobi Archiepescopi

[13] John Bethun, *appeirand* of Balfour, had a charter of the lands of Hoilkettle to him and his spouse *Isobella* Pitcairn, from his father, 18th May, 1546 (Reg. Mag. Sig. xxix. 351.) I am informed by Mr. Whytock of Edinburgh, that in the deeds of that period the names of Elizabeth, Elspeth, and Isobella are used indifferently.

[14] *James* Betoun of Balfour became cautioner for Mr. Archibald Betoun, Chantor of Aberdeen, and Commissary of Glasgow, 12th June, 1577. (Pitmedden MS. Adv. Lib.) Qu.—Is this a mistake for *John*? John of Balfour is mentioned in the Record of the Great Seal, in 1571, and again in 1578.

[15] David, eleventh laird, eldest son of Robert, tenth laird. (Martine.)

Glasguensis *filii fratris proavi*,—in terris de Southtarry, &c. (Ibid. Forfar, 214).

P. 24. l. 22. *The Larde of Conlem.* See note[12] p. 155. In the Register of the Great Seal, 28th April, 1569, there is recorded a Charter of Confirmation, "Jonetæ Betoun filiæ quond. Helenæ Mailvile relictæ quond. Joannis Betoun de Auchmouties pro toto tempore vitæ suæ, sponsæ futuræ Roberti Lundy fratris germani et hæredis quond. Jacobi Lundy de Condolane super cartam sibi factam per dict. Rob[m]" It is somewhat singular that Jonet Betoun is not called daughter of John Betoun, but of Helen Melville his relict.

P. 27. l. 10. P. 37. l. 13. *Ye dein.* It seems doubtful who is here meant. Mr. Archibald Betoun, the Archbishop's second cousin, and third son of John Betoun, second laird of Creich, was Dean of Aberdeen and Commissary of Glasgow (Martine). See a curious notice of him as the *red-faced Commissary of Glasgow*, in James Melville's Diary, p. 50. He died at Edinburgh in July, 1582 (Record. Commiss. Edin. vol. 13. Feb. 5th, 1583–4). From the relationship, it is possible this may be the person here alluded to, or it may be the Dean of Glasgow, to whom the writer refers,—such is evidently the case at p. 40. Mr. James Balfour, Dean of Glasgow, is one of the Executors nominated in the Will of Mr. Archibald Betoun just mentioned.

P. 27. l. 20. P. 37. l. 25. P. 38. l. 4, 5, 27. *Maister Andro Betoun.* In a list of persons of Queen Mary's party in 1570, appear the names of "Mr. Andro Betoune *Archedeane of Glasgow*, Johnne Betoun persoun of Cardrois, Mr. Stevin Betoun persoune of Gouane, Gawin Commendator of Kilwyning," &c. (Haddington's Collections, MS. Advoc. Library.) *Mr. Thomas Archibald* was parson of Cardross in 1582, 3, 4, 5, &c. (Record of the Burgh of Glasgow, 1581–6, *penes* Extractor of the Burgh Court.)

P. 31. l. 2, 3. P. 38. l. 27. P. 41. l. 10, 11. *Ye person of Gowan.* The parsonage of Govan was for many years in the Betoun family. Walter, fourth son of John, sixth laird of Balfour, and younger brother of Cardinal Betoun, was parson of Govan. In the *Rentale S. Andree*, MS. Advocates' Library, there is, under the year 1538–9, the following item of discharge, which is of some importance, as it fixes the date of the death of the Archbishop of St.

Andrews, much more accurately than it is given by Bishop Keith:—"Et eid. In decem lib. liberatꝯ magro Waltero Betoun Rectori de guvane ad faciend. celebrari exequias Rmj. dñi Jacobi olim Archiepi Sanctiandr. [his uncle] In glaſgw die xxvto. mēſ februarij anno dñi Mo. vo. xxxviii de mandato Rmi. Dñi Cardinalis vt ꝑz ꝯ quitātiā dicti Rectorꝯ oñſam ſuꝑ compotum, x lib." The parson of Govan is mentioned in a protest in the records of Parliament and Secret Council, Aug. 13, 1546, as "aire to my vmquhile lord Cardinal," and Mr. Walter Betoun, rector of Govan, grants a receipt to John Maxwell of Nether Polloc, October 5, 1551 (Polloc Family Papers). He was dead before 1555, for it appears from the Pitmedden MS. that in that year (July 10th) Robert Betoun of Weigh, &c. was "ordained to give back some airſhip goods" to his executors. George Betoun, sixth son of John, sixth of Balfour, was also parson of Govan (Martine),—also Mr. Gavin Betoun, the next younger brother of the Commissary of Glasgow (Ibid.),—and "Maiſter Stevin Betoun" is mentioned in the text, p. 41, as holding the same benefice. It is probable that the latter was a still younger brother of the Commissary. He is mentioned in the Inventory of the Effects of Sir James Creichtoun of Cranstoun Riddell, 13 June, 1551, as one of his Curators. Creichtoun was the son by her first husband of Janet Betoun, Lady Scott of Buccleugh, the Commissary's sister, rendered celebrated by Sir Walter Scott's Lay of the Last Minstrel. (Maitland's Hist. of the Hous and Surename of Seytoun, p. 106.)

P. 31. l. 23. P. 37. l. 19, 20. P. 38. l. 16. *Maiſter David Cunynggam.* Cunningham does not appear to have been appointed Superintendant, as referred to in these passages, as successor to John Willock. He was afterwards Subdean of Glasgow, and Bishop of Aberdeen (Keith's Scottish Bishops by Russel, p. 131.)

P. 39. l. 8, 16. *Ye Lard of Blackbarony.* Andrew Stewart of Blackbarrony married Grizel second daughter of John Betoun, second laird of Creich. Grizel Betoun was the mother, by her first husband William Scott younger of Branxholm and Buccleugh, of that lady Ker of Fairnihurst whose correspondence with Queen Mary is referred to in the key of ciphers inserted opposite the title-page to this volume (Wood's Douglas's Peer. I. 250).

P. 40. l. 10. P. 44. l. 18. *Ye Louchtwood*, &c. See Spotswood's History, p. 303, comp. with Wodrow's Biographical Collections, printed by the

Maitland Club, L 533, 4. See also a curious note respecting the Castle of Lochwood, in M^c^Ure's History of Glasgow, ed. 1830, p. 19, note by the Editor. There was on the lands of Lochwood, an ancient castle, the residence of the Archbishops of Glasgow, and it was there that Bishop Cameron died in 1446. The castle, as will be seen from a subsequent note, was demolished by Boyd of Badenheath. No part of the building now remains, nor could the site be determined, except by reference to a plan executed in 1786 (Papers in the case of Baird *v.* Robertson, 1831).

P. 40. l. 13, 14. P. 44. l. 18, 21. *Ye Lard of Badnehet.* Robert Boyd of Badenheath, third son of Robert, fourth Lord Boyd (Wood's Douglas's Peerage, II. 34). The archiepiscopal castle of Lochwood was committed to his keeping in March, 1572–3, and was by him demolished (M^c^Ure's Hist. of Glasgow, 1830, p. 19, editor's note). By a charter under the Great Seal, 22d October, 1598, the lands of Lochwood were alienated from the crown in favour of the laird of Badenheath. He died in July, 1611, and was succeeded in these lands by his grand-nephew Robert Lord Boyd (Papers in the case of Baird *v.* Robertson, 1831.)

P. 44. l. 20, 21. *The Laird of Melgound.* The estate of Melgund came first into the possession of the Betoun family by the marriage of James Betoun (said by Martine to have been the youngest son of John sixth laird of Balfour) with Janet Annand, the heiress. In the Register of the Great Seal (xxj, 97) there is a charter by James the Fifth, dated Oct. 7, 1525, of the half of the barony of Melgund, on the resignation of Jonet Annand, to James Betoun and the said Jonet Annand "sponsæ suæ affidatæ" and to the longest liver in conjunct fee, to be held by them and the survivor in conjunct fee, and by the heirs to be procreated between them, whom failing by the heirs of Jonet Annand's body, whom failing by the heirs of the said James Betoun whomsoever. At the period mentioned in the text, however, the estate was in the hands of Cardinal Betoun's family. In the Register of the Great Seal, lib. xxviij, 143, there is a Charter of Confirmation by James V. of a Charter dated 20th September, 1542, by Jonet Annand, heiress of half of the barony of Melgund, called North Melgund, by which she dispones, with consent of *David Balfour of Balledmonth* her husband for his interest (her first husband, *James Betoun*, having apparently died without leaving issue) to the Cardinal the said half barony and the lands of Bellihill, &c. in consideration of a sum of money paid her "in magna, vrgenti et cognita neceſſitate."

Mariota Ogilvy, by whom the Cardinal had several children, is designed in several Charters Lady of North Melgund, and a Charter was granted to David Betoun of ——, her eldest son, of the lands of South Melgund on her resignation 15 May 1545 (Reg. Mag. Sig. xxx, 32). David Betoun of Melgund is mentioned in the Criminal Record, July 22, 1578, as security for the appearance of David Earl of Crawfurd to underly the law for the slaughter of John Lord Glammis (Pitcairn's Crim. Trials, I. 79), and he had a charter, under the designation of "unius magiſtrorum Regis hoſpicii," of Dowart Regis, 2 Oct. 1584 (xxxv, 898). He married Margaret, daughter of John, fifth Lord Lindsay of Byres (Wood's Douglas's Peerage, I. 358), and was succeeded by his son James, who, as *appeirand*, had a charter of confirmation of half the barony of Melgund, 9 Decr. 1586 (xxxvj, 84).

P. 46. l. 14, 22. P. 48. l. 7. P. 49. l. 10, 12. *The Laird of Weſthall.* Sir David Grahame of Fintry and his brothers, appear on the Criminal Record, June 29, 1577, accused of intercommuning with *Robert* Betoun of Westhall, who had been denounced a rebel, 24 Sept., 1568, for not appearing to underly the law for the slaughter of James Ramsay, tutor of Lawis, (Pitcairn, *ut sup.* I. 74.) James Betoun was served heir to *James* Betoun of Westhall, his father, Jan. 21, 1631 (Inq. Special. Forfar, 197). It is most probably Robert who is referred to in the text.

P. 48. l. 11, 22. *Maiſter William Erſkine.* He was the second son of James Erskine, third son of Robert, third Lord Erskine (Douglas's Peerage, by Wood, II. 210.) William Erskine, king's domestic, was presented to the abbacy of Paisley, 20th November, 1579 (Reg. Present. Benef.). A letter was ordained, 21st December, 1585 "to be maid to Mr. Willm. erſkin, pſoun of Cāpſie diſponand to him the archiebiſchoprik of Glaſgow, &c., vacand be deceis of vmqll. Maiſter James boyd,—foirfaltor. of James, ſumtyme archiebiſchop, or be ony maner of way vacand." And on the same day John Erskine of Logy, appeirand of Dun, became his cautioner against dilapidation of his benefice (Ibid. II. 139).—23 July, 1587, there is recorded a grant to the parson of Campsie of a pension of 24 chalders of bear, for his service in the King's education and demitting, at the King's desire, "ane honorabill plaice" which the King had given him (Ibid. 177). A similar entry appears at fol. 179 of the Record, but the pension is there called "twenty-aucht" chalders. He was, according to Douglas, knighted by James VI., and left a daughter, who was

married to the well known Sir William Alexander, first Earl of Stirling (Peerage, by Wood, II. 210, 537). See also Wodrow's Biographical Collections, printed by the Maitland Club, I. 229, 30, and Keith's Catalogue of the Scotch Bishops, by Russel, p. 262.

IV. LETTER FROM SIR WILLIAM MAITLAND OF LETHINGTOUN.

This letter has been decyphered from the original by Bishop Kyle, and is printed from a transcript by him. I have in three cases (see pp. 61, 63, 4,) supplied the names left blank in the Bishop's MS., but for the sake of distinction have retained the figures (2, 7, and 8,) which he inserted to represent them. The following are the authorities upon which I have ventured to introduce the names:—1st, Lord Seytoun, see Historie of King James the Sext, Bannatyne Club edition, pp. 48, 51, 61, 99; and Diurnal of Occurrents in Scotland, printed by the Bannatyne and Maitland Clubs, p. 148.—2nd, Lord Fleming, see Douglas's Peerage, by Wood, II. 635; Crawfurd's Lives of the Officers of State, p. 330; and the Chronicle of the Kings of Scotland, presented by Mr. J. W. Mackenzie, to the Maitland Club, p. 124.—3rd, the Earl of Mortoun, see the general histories of the period.

Bishop Kyle has also been so kind as transmit the key by which he decyphered Lethington's letter and it is inserted at page 59.

In addition to this interesting document, a survey of Edinburgh Castle, made some time afterwards by two English engineers, is here added from the Cottonian MSS. in the British Museum, Calig. C. iv. fol. 12—12 b.

> A ſurvey taken of the Caſtle and towne of Edinbro in Scotland by us Rowland Johnſon and John Fleming ſervants to the Q. majeſtie by the comandement of William Drury knighte Governo^r of Berwicke and M^r. Henry Killigrave her majeſty's Embaſſador, as followethe [Jan. 27, 1572—3]:—

Furſte, we fynde the Caſtle ſtandinge upon a naturall mayn rocke on greate

hight lyke ſix hundred foote longe and four hunderethe foote brode—On the fore parte eſtwarde next the towne ſtands lyke four ſcore foote of the haule and next unto the ſame ſtands Davyes towre and from it a Courten with vj cannons or ſuch lyke peaces in loopes of ſtone lookinge in the ſtreatwarde and behynd the ſame ſtandes another teare of ordinan . . . lyke xvj foote clym above the other and at the northe ende ſtands the conf . . . bles towre and in the bottom of the ſame is the way into the caſtle with ſteppes xl^{ti}. Alſo we fynde upon the ſaid eſte ſyde a ſpurre lyke a bulwarke ſtanding befor the foot of the rocke that the ſaid courten ſtands on (which ſp . . . incloſethe that ſyde flanked out one bothe ſydes),—on the ſowthe ſyd is th[e] gaite wher they enter into the caſtle,—which ſpur is lyke xx foote high vamyred with turfe and baſkete ſet up and furniſhed with ordinance. The loweſt parte on this ſyde of this courten is xxiiij foote h . . . and [the] rocke under the fout of the waule wher it is loweſt is xxx f . . . Davyes towre is above lx foote hye: the conſtables towr is lyk l [fifty] f . . . We fynde that ther is no myndinge can prevaile in this rocke but only battery with ordinance to beat downe the waules and ſo to make the clyme —— The reaſon wherof is the rocke is of ſuch a maſſy ſubſtance and ſo ma . . . hard of the ſtone it ſelf that it can not be entred into by no meanes that a man can deviſe in reaſonable tyme and when a man hath don w . . . he can doe, and plaſed his powder he ſhall not be able to ſtoppe his vent . . to rayſe that rocke and waule but the powder will bruſt out at the vente and will not prevaile to ſerve that purpoſe—We fynde it moſt requiſet that a battery of xij peaces of great ordina . . . . ſhould be plaſed ther of cannons, demy cannons and culveringes, on ether ſyde of the ſtreat wher the ſpurre is vj batteringe peaſes to beat Davy . . towre, the courten waule wher ther ordinance ſtands and the conſtables towr . . and ſo to make a bratche; and on the ſouth ſyde wher the haule is, the . . . . . lodginge, the ſtore houſes for ther muniſhon and victuals, we thinke it neceſſarye to place vj battering peaces not onely for the beating down . of the ſaid haule and lodginge but alſo to anſwer the croſſe battery on the ſaid fronte eſtward wher thother xij peaces of ordinance beat the ſaid courtinge. Alſo we thinke it requizit to have viij demy coulveringes and ſakers not only . . beat the backe parte and to diſmount those peces that lyethe that way . . . but alſo to remove them from place to place and to beat the loopes and ſuch other places as nead requirethe. And, if it pleaſe the Queen's Majeſtie and her honorable counſell to have won it by ſt . . . . . in this furme befor expreſſed appoyntinge such honorable men of Govermen . . as that ſervice requirethe and this proportion of ordinance and muniſhion . for the ſame, we thinke by our

judgment and poor experience with grea . . diligence, that Caſtle may be at her Majeſtie's comandement within xx daye[s] after the battry be placed or neare therupon and ſo we will not onely . . . . our poore creditte of the ſame but alſo be content to hazard our lyv . . in that her Majeſtie's ſervice for the accompliſhment thereof, if it ſo pleaſe the Queen's Majeſtie.—And for a more perfitnes of this declaration the ſaid Johnſon is makinge of . platte which declarethe every thinge accordingly, which wilbe don ſhortlye,

ROWLAND JOHNSON
JOHN FLYMMYNG

V. TESTAMENT DE JACQUES DE BETOUN, &c.

"THAT the archbishop was a true and zealous son to the church of Rome, cannot be denied; yea, so zealous was he, that he bestowed all that he had in the world for maintaining so many Scots students, who were obliged, when fully instructed in the principles and doctrine of the church of Rome, to go home missionaries to Scotland, to convert the Protestants: and so fond was he of this society, that in one of his letters to queen Mary, he tells her, That, if it were not for her business, he would have retired himself from the world and lived amongst them. But upon this account, that he bore a hatred to any man, as Spotiswood says, is highly improbable, and differs from the character that is given him by all the historians of the Romish church, who represent him as a man full of meekness, holiness, and charity."——

"As for our prelate's legacy to the Scots college at Paris, the matter of fact is as follows:—After the death of Patrick Hepburn, the last popish bishop of Murray, in the year 1573, the care of this foundation, as of all the Scots students in Paris, devolved on the archbishop of Glasgow; who, both by the pensions he procured for them from the queen, and by his own liberality, did considerably augment their number: And amongst others, he obtained a pension for Mr. Thomas Winterhope, who had the care of the Scots foundation, in the year 1580. The most part of the popish bishops being then dead, our archbishop obtained a bull from pope Gregory XIII. whereby a license was given to the students of the Scots college at Paris, to receive holy orders from the bishops of Paris or Meaux, without dismisorials from their diocesians.

" Upon the death of Queen Mary, the students being deprived of her assistance, and our prelate being reduced himself to great straits, their numbers were considerably diminished, and remained in that condition till our archbishop's death; at which time our prelat, for the encouragement of learning amongst his countrymen, left by testament all that he had in France, consisting in a house, his moveables, and some debts owing him,[1] towards the settling in the university of Paris a new foundation of Scots students, of whatsoever diocese they were, found fit for any preference, except of those that bore the name of Beaton, descended of the house of Balfour in Fife, who were, *cæteris paribus*, to be preferred: And, for the admission of masters and students, the hearing accompts, and whole government, he left the prior of the Carthusians at Paris, during their time, sole superiors for all times coming. This foundation, according to the archbishop's intentions, was afterwards incorporate by publick authority, and united to the ancient college of Grisi; and both together, by the designation of the Scots college of Paris, have ever since remained under the direction of the Carthusians.

" The measures that our prelat took in this foundation was one of the last actions of his life, which happened just after he had received the news of king James's accession to the throne of England, which the king acquainted him of by a letter he wrote to him in his journey from York; but it did not arrive till after the archbishop's death; which, as we have said, happened the 25th of April, 1603, in his own lodgings at St. John de Lateran in Paris, where his body was interred within a leaden coffin, in the Blessed Virgin's Chapel, hard by the altar: and over his body was erected a marble monument, with his bust and epitaph. His funeral sermon, which was afterwards printed, was preached by Mr. Peter Cayer, doctor of theology, and professor royal of the oriental languages, before the pope's nuncio, several bishops, and a great many persons of quality. The inscription upon his tomb is as follows:

" ' Præsul & Orator fuerat, qui maximus orbis
Ætate hac parvo marmore contegitur.
Quinquaginta unum præsul transegerat annos,
Quadraginta duos Regia jussa subit.

[1] " Besides our learned prelate's liberality and protection to all scholars, for which he was called the Mæcenas of Scotland, he made up a bibliothec for the Scots students at Paris, of the best editions of the most valuable books in all the sciences, consisting of above 600 volumes, most of them in folio." (Mackenzie *ut supra*, p. 463.)

" ' Sex vidit Reges Gallorum, quinque secutus
Orator; Patriæ profuit usque suæ.
Est voto fructus, Scotos Anglosque sub uno
Vnius Scoti viderat imperio.
Illud restabat, voluit quod utrosque sub unum
Divinæ legis mittier imperium.
Quodque suum cupiit Regem venerarier, & mors
Fertur in hoc uno præcipitasse senem.
Ille oratorum, quos Scotia sola superbos
Mittit ad Heroas, ultimus extiterat:
Ultimus illorum quos magna Britannia fovit,
Secta exturbavit devia, Præsul erat.'

" Many other epitaphs and poems were composed in praise of our prelat, by the most eminent wits of that age; but I shall conclude this account of his life with the following Epigram, composed by Joannes Gessæus, a Frenchman:

" ' Phoenix prisca novat Phariæ miracula terræ;
Solius Ægypti nam loca sola colit:
At tu Scotorum decus & pars maxima, Præsul,
Unus es e multis quem loca multa colunt.'

" THE CATALOGUE OF HIS WORKS.

" I. In Libros Regum Commentaria, MSS.
" II. Deploratio Regni Scotiæ, MSS.
" III. Controversiæ contra sectarios, MSS.
" IV. In Decretum Gratiani Observationes, MSS.
" V. The Scots Proverbs, 12mo. 1614, and in divers other years.
" VI. Letters and Memoirs of State Affairs, in MSS. in 14 volumes in folio, preserved in the Scots College at Paris; beginning at the year 1557, and continued till his death."

(Mackenzie's Lives of Scots Writers, III. 463—8.)

It may not be improper to mention here that the copy of Archbishop Betoun's Will does not belong to the more ancient class of papers in Bishop Kyle's possession, but is quite a modern transcript,—executed, apparently, little more than a hundred years ago.

VI. RELATIO INCARCERATIONIS, ET MARTYRII P. IOANNIS OGILBEI, &c.

JOHN OGILVY, whose own account of his apprehension and Trial is here reprinted, was the son (the eldest, according to Tanner's Martyrology of the Jesuits) of Walter Ogilvy of Drum. In his deposition taken before Archbishop Spotswood, Oct. 5, 1614, he states, "þat he hes bein out of þis countraye þir twentye twa ȝeiris,—and þat he ſtudeit in þe Colledges of Olmis and Graitis,—and remanit in Olmis twa ȝeir, and in Gratis fyve ȝeir,—and þat he hes reſſauit þe Ordour of Preifthuid in Paris, and come hame in Scotland befoir now and remanit ſex oukis or þairby,—and þat he now come hame about May laſt or þairby,—and þat he wes ane of þe ordinar Jeſuittis." Such is the succinct account of his life given by himself. For further information the reader is referred to the introductory notes to his Trial in Mr. Pitcairn's Criminal Trials,—to the Protestant account of it there reprinted, and which differs from the above extract in some particulars,—to Archbishop Spotswood's History,—and to Tanner's *Vitæ et Mortes Martyrum Societatis Jesu* (fol. Pragæ, 1675) p. 82, where the account of him is principally made up from the article reprinted in the present volume.

The contemporary Protestant Account of Ogilvy's Trial and Condemnation, has been alluded to in the Preface to this volume, as contained in Mr. Pitcairn's Collection of Criminal Trials, vol. III. pp. 332–352. On comparing the two accounts, it will be found, that although the arrangement is different, there is a remarkable coincidence in regard to all the more important facts, and that in not a few cases the statements are almost word for word the same. The Protestant account is certainly the most distinct. Ogilvy's is in some places confused, a circumstance which is sufficiently accounted for by the fear of detection, and the probable necessity of writing it at many different times (see first paragraph, p. 82.) But while this is conceded to the Protestant relation, Ogilvy's is written with so much spirit, and the dialogue, of which it principally consists, is so minutely detailed, that it cannot fail to be read with much interest.

To the documents respecting this remarkable transaction already printed, I have been enabled to add the following:—

I. ORIGINAL LETTERS.—I. TO "JOHN MURRAY OF LOCHMABEN OF HIS M. BEDCHALMER," FROM THE PRIVY COUNCIL. (AFFAIRS OF THE CHURCH OF SCOT. VOL. III. NO. 9. MS. ADVOCATES' LIBRARY, A. 2. 53.)

Ry^t affurit freind, In the letter we haif ſent to his Ma. we referrit two particularis to be by ȝou communicat to his hienes. The firſt is anent the offer ane gentilman hes maid for apprehending ſum Jeſuites and maſſing prieſts and preſenting þam to the counſall. The offer wes maid of four, but now one of þam is deceaſit,—took ſicknes in the lard of Gichtis houſe, was caryit furth to one of his tennentis and buryit ſecreitly. The reſt leve in the countrey and wer never more buſy þan at this preſent. The gentilman is ready to undertake þair apprehenſioun, vpon ſecuritie of reward. But, without this, will not haſart for any promiſe can be gifin him. The Archb. of Glaſgow told us from his M. that the man ſuld be ſurly rewardit, according as his ſervice ſuld be found worthie. But to indent for every man vpon ane particular ſowm before hand culd not be expedient, and mycht turn to the preiudice of him that ſervit, ſeing he mycht fall vpon ane, that is worthe ten thowſand ^lib.^, ȝit this muſis him not. We haif aſkit, we mean ſuche of wꝭ as he travellis with in this offer, qhat the men ar, alledging þai my^t^ be ſo vyl bodies as it my^t^ fall his M. wold not count þam worthe v.ß his anſwer is þat þai ar men of alſe good account as ony of þat ſorte, and ſayis, that qhen he hes apprehendit þam, he will furniſche probatioun of þ^r^ reſſet and interteynement in noblemen and gentilmenis houſis, qho by the law will be puniſchable, and will be glaid to compone for þair remiſſiounis to a far greater ſowm þen he cravis, for q^che^,—that ſo good ane occaſioun be not loſt, q^r^of we do not vnderſtand qhat may be the event, and þat his Ma. be not put to greater chargis then is neidfull,—we haif thocht that it ſalbe good his Ma. command the theſaurer deput to conferre with the gentlman and gif him ſecuritie of þat q^che^ he cravis, the ſervice being done, and he making gud the reſſet, q^che^ he offeris to qualifie, for this way the penalties of þair Intertayning wil refound al and muche [more?] then is cravit.——

II. ARCHBISHOP OF GLASGOW TO THE KING. (IBID. NO. 66. A. 2. 51.)

Moſt ſacred and graciouſe Soveraigne,

It hes pleſit God to caſt in my handis a Jeſuit that callis himſelf Ogilvy. He cam to this citie and ſaid ſome maſſis, at q^che^ we haif tryit eight of o^r^ burgeſſis

to bein preſent. He was buſie in perverting ſum others, that went too far with him, for ſum of þam preaſit to reſiſt my ſervantis in his apprehenſioun. Himſelf will anſwer nothing that ſervis for diſcovering his traffique in the countrey, that appeiris to be great. My lord Kilſyth wes heir be good happe at his examinatioun and the reſt of his partakeris, and hes helpit much to þair confeſſiounis. The copie of þam I haif ſent to the ſecretary, qho I truſt ſall ſend it up in the pacquet.[1] In his bulget we haif found his veſtmentis and other furniture for the maſſe, w^t. ſum bookis and reliques of S. Ignatius, S^t. Margaret, S^t. Kathrin and other thair ſaintis. Alſo ſum writtis amongeſt q^che. the principall is a Catalogue of thingis left be father Anderſon a Jeſuit in Scotland, qho ſemis to be furth of the countrey. Thairby ȝo^r. Ma. will perſaif the furniture of bookis and veſtmentis thai haif in ſtore againſt the day thay looke for and ſum of thair frendſchip with qhom the ſamin is reſervit. S^r., I will not truble ȝo^r. Ma. w^t. the circumſtancis of his apprenenſioun & namis of his partakeris heir, q^ranent I haif written to ȝo^r. hienes ſervant Jhon M^rray more particularly. Only I will craif ȝo^r. M. pardon to delyver my advyſe for the puniſchment of thir tranſgreſſouris, the tryal of the Jeſuit and finding out ſuche thingis as ar contenit in the catalogue.

Becauſe exemplary puniſchment is neceſſare in this cace, and be the lawis thair lyvis, landis and qhole eſtait is in ȝo^r. M. handis, and the conditioun of the perſonis offending is not equal, ȝo^r. M. wold be pleſit to referre the determinatioun thairof to my L. Theſaurar, my lord Kilſyth, my lord advocat & my ſelf as having heir the Juriſdictioun vnder ȝo^r. Ma.

Commiſſioun wold be gifin for this effect & the Council commandit to exped one to the forenamed perſons for putting the tranſgreſſoris to tryal & convicting þam according to the law.

Being tryit guiltie and put [come?] in ȝo^r. M. will, they wold be fynit according to thair qualitie & eſtait, only Robert Higgate[2] that hes bein the ſeducer of the reſt wold be baniſched ȝo^r. M. kingdomes during ȝo^r. hienes plesure.

The fyn ȝo^r. M. wilbe gracioufly pleſit to command the theſaurer devyd with me, bothe in reſpect þai ar all burgeſſis of the citie, and be the priviledge ȝo^r. M. noble predeceſſoris haif grantit to this ſea, the eſchetis & forfaltoris of al

[1] The original depositions are still preserved among the Denmylne MSS. in the Advocate's Library, and have been recently printed in Pitcairn's Criminal Trials, III. 352—4.

[2] See this person's deposition in Pitcairn, III. 352. Almost all the persons examined declared that they had become acquainted with Ogilvie "be the moyen of Robert Heygait."

malefactoris fal to the Biſchop and þat I may haif qhairwith to recompenſe the diſcoverer, and otheris þat haif ſervit in the buſines, to qhom I haif particularly oblidged my ſelf.

Thair tryal wold be at Glaſgow, and the commiſſioneris commandit be ȝo^r. M. letter to convein for þat effect at the firſt convenient tym they can choiſe.

For the Jeſuit, ȝo^r. M. may be pleſit to command him to be brocht to Ed^r. and examined be ſuche of the counſell as ȝo^r. M. ſall pleiſe nominat: of þat number the ſecretary, theſaurer, my lord Kilſyth, my lord advocat and my ſelf, becauſe I haif the writtis, wold ſeim fitteſt.

They wold be commandit to vſe his examinatioun w^t. great ſecrecy, and, if he will not anſwer nor confeſſe ingenuouſly, to gif him the butis or oþ^r. torture.

For getting the bookis and veſtmentis contenit in the catalogue, It wilbe the ſafeſt mean to charge the keeperis of the ſamin, &, qhair the ladyis ar named, to charge þair huſbandis & commit þam til the ſam be delyverit. But for this & the better compaſſing of it the credit wold be referrit to my lord ſecretary to move and follow it in counſal by our advyſ and qhen we ſe it to be tym.

Sire, theſe things I humbly preſent to ȝo^r. Ma. to be correctit at ȝo^r. hienes gud pleſure. The knowledge I haif of o^r. ſtate heir, & the conſideratioun of every thing þat may beſt ſerve to the repreſſing of þis great evil, & aſſuring þat obedience q^che. is due to God & ȝo^r. Ma. makis me bold to delyver my opinioun in this ſorte.

I beſeeche almy^tie. god to preſerve ȝo^r. Ma. to diſappoint the practiſes of þe wickit and Increase ȝo^r. hienes bleſſingis in deſpyt of all godis & ȝo^r. enemyis.

ȝo^r. Ma. moſt humble & obedient ſervitor,

GLASGOW.

Glaſgow the 5 of Oct. 1614.

To his moſt ſacred Maieſtie.

III. "TO MY VERY HONO^ble. GOOD FREIND JHON M^cRAY OF LOCHMABEN OF HIS M. BEDCHAMBER."—FROM THE ARCHBISHOP OF GLASGOW. (IBID. A. 2. 53. NO. 12.)

S^r., I reſavit the letteris for the Jeſuitis tryal to the counſel, and ſince one from ȝo^rſelf, touching the B. of Galloway his effairis w^t. Garleiſ.—

——Now I muſt imparte to ȝou our ſtate heir, þat at the firſt occaſioun ȝou may acquent his M. þ^r^with. qhairas his M. was gracioufly pleſit to accept my advyſe anent the proceding with the Jeſuit and his maſſeheiraris, and to gif direƈtioun þ^r^anent that thair tryall mycht be maid at Glaſgow, ſum heir haif maid buſines to bring the trial to Ed^r^, q^che^ I vnderſtanding, I cam to the counſell and not w^t^out difficultie by the aſſiſtance of the ſecretary, S^r^ Gedeon and clerk of regiſter obtenit the dyet ſuld keip in Glaſgow the 6 of Dec^r^. the clerk of reg̃r is put in the Commiſſion for the advocat, þ^t^ culd not be ſparit from þe counſel and ſeſſion. the cauſ þ of papiſtrie hes gone on ſo far heir by the negligence of o^r^ miniſtry, the fooliſhnes of ſum of o^r^ſelfis þ^t^ his M. hes placit to hold þam to þ^r^ dutyis, and the favor born to þam be ſum principall of o^r^ ſtate, that I aſſure ȝou nothing keepis religioun heir but his M. countenance and favor to it. and the boldnes of the enemy w^t^ þ^r^ preparatioun apperis ſik, as I am out of doubte, þai expeƈtit at þis tyme ſum miſcheif to bein wrocht þair againſt his M. ſacred lyf, q^che^ god preſerve. I have ſure information þat in this kingdom are 27 Jeſuitis, two deput for every dyoce, and one father Bel, þe popes legat, that direƈtis þam, and takis account q^r^terly of þ^r^ ſucceſſe, & how þai ſpeid. þe apprehenſioun of þis other callit Moffet[3] latly come from Rome, at Santandroiſ þ, ſervis to ſchaw þ^r^ buſines. qhen þis fellow þ^t^ I haif ſalbe examined and put to torture (for o þ^r^wiſ þ he will anſwer nothing, and boaſts much of his confidence and courage againſt al torture) I hope ſumqhat of moment ſalbe tryit & found out. Alwyis ſen the care þ^r^of lyis vpon me cheifly, I mean twiching this fellow that I haif & his aſſociatis, I wil humbly entreat his Ma. favor in the proſequitioun of þ^r^ tryal and his hienes direƈtioun by letteris in ſik maner as I haif ſet down & incloſit heirwith, q^che^ I hope his M. will approve as being þe ſam in effect þat wes direƈtit before, but alterit in ſum circumſtancis, for the greater terrour of the enemyis, & affraying of otheris to fal in the lyk offenſe. O^r^ ſynod latly convenit at Glaſgow hes permit ane ſupplicatioun to his Ma. for ſupreſſing papiſtis, q^che^ becauſ þ of my haſtie coming from Glaſgow, I culd not haif to ſend w^t^ þis. I am not able to expreſſ þ to ȝou o^r^ danger nor wold ȝe beleve it. But for þ^r^ lyvis dar thai not appeir, ſo long as his M. lives to proteƈt us. þ^r^fore we can but pray continually for his hienes ſaftie and beſeche ȝou and otheris that haif þe hono^r^ to attend his Ma. sacred perſon to be carefull and obſervant of all ſuche as hant courte or cum towardis his hienes, that his lyfe in

[3] See Moffet's Trial in Pitcairn's Collection, III. 377.

qhom confiſtis al o^{r} lyfis and þe lyf of religioun itſelf be not in haſert throw þ^{r} trecherouſe & deſperat attemptis. I will expect the anſwer of theſe before the fourt of December or ſooner as ȝe may. I haif ſent back ȝo^{r} letteris as ȝe deſyrit. God almy^{tie} watche over his Ma. to his preſervatioun, & be w^{t} ȝou for ever.

ȝo^{ris} ever to command,

GLASGOW.

Edin. the 12 of November, 1614.

II. EXTRACTS FROM THE RECORD OF THE PRESBYTERY OF GLASGOW.[1]

Nov. 1. 1609. Quhilk day ordanes the haill brether to keipe the nixt ſaboth, qlk is the fyft of November, ſolemlie To gif ſolem̃ thank^{ſ} to god for his majeſteis delyverie from that tricherous conſpiracie enterpryceit aganſt his perſoun w^{t} prince and Quein and ye haill nobilitie of Ingland in Blawing wp thair perſounes in the air w^{t} poulder In the ȝeir of god 1605.

Julii 8. 1612. Quhilk day compeirit George Scott painter ..... accuſed quhy he painted the crucifix in mony houſes of ye .... qlk is liklie to breid ane corruptiō and to turne the heartes of the ignorant to idolatrie and to mak them beleve that thair houſes cannot be happie or bleſſed bot q^{r} the crucifix is: the ſaid George confeſſit and promeiſed not to do it in tymes cōming and ſtraitlie inhibit be ye preſbyterie vnder the paine of ye cenſures of the kirk. As alſo the ſaid George cōplenit of other two painters who wer keipit ſecreitlie in the houſes of the towne who painted the ſame almoſt in everie houſe. The preſbyterie ordaines them to be ſommondit befoir the ſeſſiō of Glaſgow to be tryitt and the names of the houſes to be gevin vpe q^{r} in the crucifix is, to be taine ordour w^{t}.

Julii 29. 1612. Qlk daye the preſbyterie gives cōmiſſioune to M^{r} P .... Sharpe, M^{r} Jhone bell, M^{r} Andro boyde, M^{r} Archibald Glen to go to the pro-

[1] The first five articles extracted from the Presbytery Record have no reference to Ogilvy. They are merely inserted here as illustrative of the state of the times.

veſt and baillies of the towne of glaſſgow to deſyre them to tak ordour w^t^ the two painters that wer ſecreitlie keipit in ye houſes of glaſgow painting the crucifixes.

April 20. 1614. The brethrein of the preſbyterie vnderſtanding that . . . ſame ſtrangers painters who came in ſecreitlie into the towne and painted in diverſe houſes the crucifix, qlk gave ſlaunder to mony, ar now returned and entred to thair wonted craft, . . . notwithſtanding the bedels of the kirk hes bein direct to ſōm . . . them of new be the ordinance of the preſbyterie, ȝit yei cannot get acceſſe: heirfoir the preſbyterie gives cōmiſſione to M^r^ Jhone bell, M^r^ Jhone blakburne and requeiſted the biſchoppe of Argyle to acquaint the magiſtrates w^t^ this matter the morne efter the preiching and crave thair concurrence to cauſe the painters to compeir befoir the preſbyterie.

Decemb. 7. 1614. Qlk day M^r^ Williā birnie moderator of the preſbyterie of Air requeſted [be?] my L. of Glaſgow to tak ordour w^t^ Sir Gilbert Kennedy preiſt reported that Sir George Hamilton brother to my L. abercorne quhen he came out of Ireland came in to him be ye waye and comforted him and gave him ane hundreth merk.

Januar. 25. 1615. Quhilk daye James forret,[2] Archibald Scheillis, Jhone Wallace g . . . . in ane ſupplicatioune to ye preſbyterie humblie confeſſing th . . . heynous offence in being preſent w^t^ Jhone Ogilbie preiſ . . . idol ſerveice and heiring of maſſe to ye gritt diſhonor of g . . and ſcandall of his kirk, offering full ſatiſfactiō . . the preſbyterie wold injoyne them. Alſo James Stewa . . , Archibald Muir, Andro Sommer gave in thair ſupplicatiō humblie cōfeſſing thair offence in reſaving and interteneing . . . foirſaid preiſt, offering full ſatyſfactiō in q^t^ſomever forme a . . maner ye . . . . . wold injoyne them: proteſting to embrace this . . . . . preſentlie profeſſed w^t^in the kingdome of Scotland, ſweir and . . . ſcryve ye ſamein, and w^t^ thair blood to defend it to y^r^ lyfes end. [The] preſbyterie and brethrein above named having conſider . . . . . foirſaid ſupplications ordaines ſufficient catioune to be tak . . that yei . . . ſatiſfie the injunctions of ye kirk for y^r^ foirſaid . . . . . .

[2] The depositions of James Forret, Johnne Wallace of Corsflat, James Stewart, Andro Symmer, Mathow Adam, and Williame Menteith, respecting their intercourse with Ogilvie, are printed in Pitcairn's Crim. Trials, III. 353–4.

1 Febu. 1615. Quhilk daye compeirit Sir James Kneeland[3] and being accuſed for the reſaving and interteneing of Jhone Ogilbie preiſt into his houſe anſwered that ſic ane man was in his houſe who, as yei told him, hes the ſame marks and tokens that he had, who ſaw him, bot for himſelff he ſaw him not ſenſyne, bot he knew him not to be ane Jeſuit, bot he ſaid to him that he was a ſojore, and, being aſkit how oft he was into his houſe, anſwered, Twyſe, one nicht one tyme and two nichts ane other tyme, bot he remembered not qt. daye of ye moneth it was vpon and that he came lik a ſouldier wt. Captain Donaldſoune and ane number of ſouldiers wt. him, and, being aſkit how he could reſave ane ſtranger into his houſe and not knowing qt. he was, anſwered, That his acquaintance was through his wyfe, whoſe vncle he ſaid he had ſerved, bot he aſkit him not whence he came nor qr. he was going: and, being accuiſed that he and his familie hes not cōmunicat thir ſindrie ȝeiris, anſwered, That his reſidence hes not bein mekle in Scotland this 16 ȝeiris, bot ye laſt tyme he cōmunicatt was in England two ȝeir ſyne at Paſhe, and as for his wyfe, ſhe took her cōmunioune in Glaſgow out of my L. of Glaſgowes owne hand two ȝeir ſyne, bot this laſt ȝeir ſhe hes not cōmunicatt: Alſo the ſaid Sir James, leiſt ye preſbyterie ſould doubt of his religiō, offerit to embrace, ſweir and ſubſcryve the trew religiō now pūtlie profeſſit in Scotland, as alſo affirmes that he ſatiſfied my L. Archbiſchoppe of Canterbury and ſwore to him to profeſſe and embrace yt. religiō profeſſed in England: and now, becauſe the ſaid Sir James is ſchortlie to go to England, craves of ye preſbyterie ane teſtificatiō wt. him that he hes made ſik offeris to ye kirk, and, if he remaine in Scotland till ye cōmuniō be gevin, promeiſes to cōmunicat, otherwiſe to bring ane teſtificatiō wt. him from England in the place qr. he hes cōmunicat. The preſbyterie ordaines him to pervſe ye confeſſioune of faith and throughlie to be advyſit therewith, that he may ſweir and ſubſcryve ye ſamein quhen he is requyrit and for ane teſtimoniall deferris it till they adviſe wt. my L. of Glaſgow.

Mart. 8. 1615. Qūk daye cōpeirit Archibald Muir, and offerit ſatiſfactiō in qtſomever maner ye preſbyterie wold injoyne him for his offence in reſetting and interteneing Jhone Ogilbie preiſt: Ye preſbyterie deferris ye maner of his repentance till yei acquant my L. of Glaſgow yrwith and in ye meintyme Ordaines the principall of ye [college of] Glaſgow, Mr. Robt. boyde, to conferre wt. ye ſaid

[3] See the Trial of Sir James Cleilland, or Kneilland, of Monkland, and two others, for resetting Ogilvie, and hearing mass, in Pitcairn's Crim. Trials, III. 376, Sept. 5. 1615.

Archibald and y^t^ he reſort cõtinually to ye heiring of ye word and behave himſelf in all tymes cõming better.

Mart. 22. 1615. Qlk daye cõpeirit James Stewart, Archibald Muir, Math.. Adam, Williã Menteth and declarit y^t^ yei vnfeingetlie repen... thair familiaritie w^t^ Jhone Ogilbie preiſt and humblie cravit ye injunctions of ye kirk: The preſbyt... dimitts the ſaid perſo... for ye pñt and betwix and ſondaye to ſend thame y^r^ injunct.... and ordaines them to conferr w^t^ ye miniſters of ye towne ... yei maye leiff y^r^ errors and be better informed in ye trewth.

April 5. 1615 ..... heiring of maſſe ..... this kirk in all thin ..... in maner following. firſt, that on ſondaye ..... at ye heich kirk dor from ye firſt bell ringing to ye ..... of ſermone in thair linnein clothes, bair heidit, and that yei crave ye prayers of ye people as yei enter, and this being done the firſt ſabboth befoir noone, yei ſall go to ye new kirk efternoon in maner foirſaid: next that yei entir to ye publiq^k^ place of repentance w^t^in ye heich kirk the next two ſabbothes immediatlie following, all others being diſchargit for ye tyme of ye ſaid place, and efter ſermone to deſcend to ye pillar and to give tokens of repentance before the congregatioune for thair abominable fact, and thair abſolutioune to be deferrit to ye ſynodall aſſemblie to be halden at Air ye laſt tyſedaye of April, vnto ye ſecond daye q^r^of the ſaid perſounes are ſ̃omondit *apud acta preſbyterii* to cõpeir.

VII. ESCRIPTURA DE FUNDACION Y DOTACION, &c.

The name of Colonel William Sempill is frequently mentioned by the Scotch historians, especially under the years 1588 and 1589. He is alluded to (under the name of *Capten* Sempill) by the anonymous writer of the Historie of King James the Sext, as having come to Scotland in the first of these years, along with Lord Maxwell, "as ane explorator to try the myndis of men, and to corrupt thayme beſydis, upoun hoip of a victorie that ſould have bene obteynit be the Spaniſh navie aganis Ingland" (p. 235). He appears to have been discovered,

for he was apprehended by the Laird of Carmichael, by the orders of James VI. The Earl of Huntley rescued him by force from his hands: he was soon afterwards, however, delivered up and imprisoned at Edinburgh, but made his escape, apparently by bribing his keeper, and is spoken of in January, 1589, as having returned to Spain (Calderwood's printed History, pp. 225, 232, 237). He appears to have been in active communication at this time with the Scotch nobility and Jesuits (Ibid. 232—241). It formed part of an indictment against the Earls of Huntley, Bothwell, and Crawfurd in 1589, that this correspondence had been carried on during the whole period of the year 1588, and that they had received supplies of Spanish gold from Sempill and others,—allegations the truth of which is sufficiently proved from several of the letters printed in Calderwood, and more recently in the Appendix to their trial in Mr. Pitcairn's work (I. pp. 172, &c.).

In a volume, entitled "Negociations with Spain," and forming part of the Denmylne Collection of MSS. in the Advocates' Library, there are several letters relative to Lord Sempell's mission to that court, 1598—1600. In a letter from Madrid to the King in 1598, his lordship frequently mentions the "crunal my cusing" as being employed by him in furthering the objects of his embassy, and he recommends him to his Majesty as a proper person to act as judge to his subjects in Spain. The same topics are referred to in a letter from the Colonel himself to James VI., dated Oct. 12, 1598, in which he also speaks of "the lang intension that I haif haid to die in my cuntre in ȝor. Maties. fervice."

I have not found Sempill's name noticed in any of the Scottish transactions at a later time. He is mentioned by Sir Thomas Urquhart of Cromarty, as one of "those valorous and worthy Scots," who had been "in the service of that great Don Philippe, Tetrarch of the world, upon whose subjects the sun never sets" (Works, contributed by Mr. S. D. Stirling to the Maitland Club, p. 218).

P. 120. l. 3. *Pedro Hut Esven.* "One of the witnesses above-named is designated Pedro Hut Esven. In an Italian translation of the piece he is styled Pietro Utresson. The late Bishop Geddes supposed that this witness was a Scotchman, and that his name was Peter Hutcheson. I am inclined to be of the same opinion, but what is contained in the text is an exact transcript of the notorial copy." [Bishop Kyle.]

VIII. ANE COPIE OF THE TESTAMENT OF CORONEL WILLIAM SEMPLE.

Of the Will of Colonel Sempill, Bishop Kyle does not possess the original, but two translations from it;—the first, an English one, which, from the language and the handwriting, the Bishop conjectures to be nearly of the same date with the original;—the second, an Italian translation of a somewhat later period. The English translation is that printed in the text.

Colonel Sempill had executed a previous Will, the date of which is the 4th of January, 1632, and of which Dr. Kyle possesses a notorial copy signed by Para, before whom the original was executed in 1636. The provisions of both Wills are very similar, the principal difference between them being that instead of the passage in the Will of 1633 (see pp. 128, 9) in which Don Gaspar de Guzman and his heirs are appointed perpetual patrons of the College, the Will of 1632 has the following clauses :—

"Quiero y es mi voluntad que el pariente mas cercano que huviere de la casa de Vizconde Semple sea siempre fundador perpetuo del dicho colegio seminario de Escoceses y entrando en uno se continua y tenga el nombre de tal fundador el y todos sus hijos y descendientes legitimos de mayor en mayor hasta que falte la subcesion y faltando vuelva al pariente mas cercano de la dicha casa en la misma conformidad conservandose siempre en este nombre de fundador. Quiero y es mi voluntad qui si Dios neustro Señor fuere sentido que las cosas de Escovia de la santa fe catholica volvieren a su primer estado, el dicho seminario se mude y treslade en el señorio de la casa de Vizconde Semple con todas las rentas tocantes a lo dicho Seminario y las casas se vendan para que con que procediere dellas se redifique en la dicha parte."

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CORRECTIONS AND REMARKS.

BY BISHOP KYLE.

Preface, p. ix, line 2, for *have been selected*, read *have been* principally *selected*.

Page 3, line 4, for *metui*, read *nutui*.

Page 5, line 23, for *actum* read *acto*.

Page 6, line 7, for *actius*, read *arctius*.

Page 7, line 7. The Bishop's Christian name in the original is contracted into V^{a} or W^{a}, not G^{a}.

line 17, for *Steurdas*, read *Steuardus*

line 20. The conjectural insertion of the *m* is in all probability right; but there is no mark, in the original, to lead to it.

line 23, for *Suffetor*, read *Succentor*.

line 24, read *Ja. Strathauchin a Ballhelvy*.

Page 11, in the title. The original MS. bears distinctly, in two places, *Secretain*. I find that in old French, both written and printed, this word is used indiscriminately with *Sacristain*.

line 7, for *frisce*, read *frisee*.

Page 12, line 15, for *esqratignee*, read *esgratignee*.

Page 13, lines 7 and last, for *escheneaux*, read *escheveaux*. In the MS. the *n* and *v* or *u* are undistinguishable. This, from not attending to the meaning, led me to the mistake which occasioned this misprint.

Page 15, line 12, for *couvreche*[*ſs*], read *couvreche*[*ſs*],

Page 16, line 7, for *terrure*, read *tirrure*.

line 9, for *veseu*, read *reseu*.

line 18, for *comettes*, read *cornettes*.

line *ult*, for *cattoyre*, read *cottoyre*.

Page 18, line 23, for *parle*, read *par le*.

Page 24, line 22. *Conlem*, sic in MS. *Conland* is probably the modern orthography of the word.

Page 26, line *ult.* On a minuter examination of the MS., I find that the place which I had left blank, as illegible, and which has been conjecturally filled up by [*muving of court*], should be supplied by *nay med person.*

Page 31, line 18, for *Grace*, read *L.*

line 27. The MS. is exceedingly indistinct at the blank, conjecturally supplied by the word [*few.*] What I make of the words left out, is *fais adayis*, and the meaning seems to be, that *friends are now-a-days foes.* For *fais*, we perhaps might read *faus* or *false;* but this seems to be straining the letters.

Page 45, line 21, *Barscuip*, sic in MS. The name of this place, spelt *Barscuib*, occurs in the notes to the Maitland edition of Hamilton of Wishaw's account of the Sheriffdom of Renfrew, p. 88.

Page 47, line 20, punctuate this line thus: *suld be sa evil handillit; and reprochit greatly their ingratitud, quho, being, &c.* leaving out the conjectural [be].

Page 60, line 13, delete the full point after *not*, substituting a comma, and begin of course the following word *We* with a small letter.

Page 75, line 2, for *ecolhers*, read *ecolliers.*

GLASGOW:—PRINTED AT THE UNIVERSITY PRESS, BY EDWARD KHULL, DUNLOP STREET.